Textbook of Classical Literary Tibetan

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Volume I

Lessons

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Die tibetische Schrift

Table of The Tibetan Script

Consonants (*gsal byed*), Vowels (*dbyangs*), Superscripts, Subscripts and Numerals

Die tibetische Schrift

Table of The Tibetan Script

Consonants (*gsal byed*), Vowels (*dbyangs*), Superscripts, Subscripts and Numerals

1.2 The Tibetan Alphabet

The order of letters given in the table on page 2 emulates the order of the Indian alphabet and is followed in all Tibetan and European dictionaries.
The letter *a,* which in the above transliteration of the radicals follows after the consonant, should strictly speaking only be represented when the respective letter has been closed with the help of a syllabic punctuation mark (*tsheg*).
However, for practical reasons, discussion of the syllabic punctuation mark, featuring after syllables as shown in the table above, is introduced in a later lesson (3.2)

A short vowel *a* is taken to be inherent in each of the 30 consonant symbols, except for the *'a-chuṅ* and the *a-chen*, the former having a high tone, the latter a low tone.

The *'a-chuṅ* can also represent a nasal, thus *mtshams* ("boundary") and *mthun* ("agreement") are often written *'tshams* and *'thun*. The best-known phonetic example is probably found in the word *bKa' 'gyur* (pronounced Kanjur/Kangyur). In current central Tibetan pronunciation, neither the nasal nor the *'a-chuṅ* are realised.

The name *'a-chuṅ* is a late, secondary invention of probably non-Tibetan origin and is thus not found in Tibetan texts on orthography and orthotactics.

In Tibetan each consonant is represented by a symbol. In *dbu can* script, these hang from a headline, which may be single horizontal head-stroke (as in *ca*), two short head-strokes (*pa*) or even three head-strokes (*a*).
This seems to have been the origin of the term *dbu can*, since these head-strokes are conspicuously absent in the *dbu med* scripts.
Over the past one hundred years, Western scholars have developed a number of transliteration systems, largely to facilitate reproduction of Tibetan texts on mechanical printing presses and typewriters.

1.3 Systems of Transliteration

Most modern publications of Tibetan language material use one of the six following transliteration systems to reproduce Tibetan letters in roman script. Differences between the various transliteration systems are limited to five letters. These are *ṅa, ña, śa, źa* and the *a-chuṅ*.

(1) Library of Congress System (ṅa, ña, śa, źa, 'a: ')
(2) Wylie System (ṅa => nga, ña => nya, śa => sha, źa => zha, 'a: ')
(3) French System (ca => ča, cha => čha, ja => ǰa, tsa => ca, tsha => cha, dza => ja, śa => ša, źa => ža)
(4) Japanese System (dza => dsa, źa => sha (!), 'a => h̤a)
(5) Hamburg System (tsa => c´a, tsha => c´ha, dza => j´a, 'a => h̲)
(6) Chinese system ('a => v)

In the Textbook of Classical Literary Tibetan the system of the Library of Congress is used.

Note that there are also different ways of transliterating syllables based on the radical *ya* possessing a *ga* prescript as distingyished from those based on *ga* with *ya* subscript. Two methods of transliteration are particularly wide-spread: g.ya and g̲ya.

1.4 Pronunciation of the Radicals: General Observations

The following contains a description of the pronunciation of Tibetan as occurring in the dialect of Lhasa which has established itself as the *lingua/pronuncia franca* for the whole of Tibet, including the surrounding border regions.
The main concern is, at present, to achieve accuracy in pronunciation as far as it is essential for practical purposes. We shall not go into the finer nuances of the vocal phonemes or the exact levels of pitching.

At first sight, the difference between the transliteration and the actual pronunciation of Tibetan words is considerable. However, it is by no means greater than the difference between spelling and pronunciation in French, for example.

In contrast to English orthography, it is possible to determine the pronunciation of Tibetan words with a fairly limited number of rules, except for the exact pitching-level, that is.

There is, however, the initial difficulty of first learning the phonemes of Tibetan and of ascertaining the appropriate pitching level in the pronunciation of each syllable. The phonetics of the Lhasa dialect are here not introduced systematically, but are discussed alongside the introduction of the script.
The pronunciation of the 30 consonants when functioning as radicals, and when occurring in initial position, is governed by the same rules that apply to the other initial sound ligatures (consisting of up to four consonants, superscripts, subscripts, postscripts, prefixes and a vocal sign) as discussed in sections 2.1 and 3.1. These are as follows:

(1) All consonant initials are pronounced together with a following long *a* (phonetic transcription is /a:/). However, long vowels proper occur only in loan words, usually of Sanskrit origin, or are borrowed from other languages (e.g., Mongolian, Chinese).

(2) Each of the syllables thus created is pronounced with either a high pitch or a low pitch. The pitching level of the high tone corresponds to the English word "duck" in emphatic intonation. The intonation of the low-pitch vowel *a* corresponds approximately to the English word "garden", giving the vowel a little smooth emphatic pressure ("gaárden").

The intonation level of the vowel is generally dependent on the consonant to which it is appended and is as such graphically represented. High intonation is always found after the following 14 radicals:

ka, kha, ca, cha, ta, tha, pa, pha, tsa, tsha, śa, sa, ha, a

Low intonation is always found after the following 16 radicals:

ga, ṅa, ja, ña, da, na, ba, ma, dza, wa, ża, za, 'a, ya, ra, la

1.5 Pronunciation of the Individual Radicals

This book uses the phonetic description of Lhasa Tibetan following the symbols adopted by the International Phonetic Association in their revision of 1993. For full details see: Pullum GK & WA Ladusaw, *Phonetic Symbol Guide*, Chicago: University of Chicago Press, 1996.

(1) High tone, unvoiced and non-aspirated: *ka, ca, ta, pa, tsa*

High Tone Pronunciation			
ka	*ca*, as in French: "car"	skt. ka	/ka:/
ca	*cia*, as in Italian "ciao"	skt. ca	/tɕa:/
ta	*ta*, as in French "ta"	skt. ta	/ta:/
pa	*pa*, as in French "papa"	skt. pa	/pa:/
tsa	*zza*, as in Italian "pizza"	skt. tsa	/tsa:/

(2) High-tone with aspiration
kha, cha, tha, pha and *tsha* differ from *ka, ca, ta, pa* and *tsa* only through an increased level of aspiration which is noticably stronger than their English or German counterparts. Phonetic transcription for these letters is: /kha:/, /tɕha:/, /tha:/, /pha:/ and /tsha:/

(3) Low-tone without aspiration

ga, ja, da, ba and *dza* differ from *kha, cha, tha, pha* and *tsha* only through the lower tone in the pronunciation of the following vowel. Their approximate pronunciation is as follows: /kha:/, /tɕha:/, /tha:/, /pha:/ and /ⁿdza:/

(4) Low-tone Nasals

ṅa, ña, na and *ma*

Low Tone Nasals		
ṅa	*ng*, as in English "singer"	/ŋa:/
ña	*ny*, as in English "opinion, canyon"	/ɲa:/
na	*na*, as in English "natural"	/na:/
ma	*ma*, as in English "mother"	/ma:/

The letter *wa* is a low-tone bilabial fricative: /wa:/

The letters *ya*, *ra* and *la* are low-tone and voiced.

ya	*y*, as in English "yes"	/ja:/
ra	ř, alveolar-palatal vibrating sound, as in Dvořák	/ɽa:/
la	denti-alveolar lateral fricative	/la:/

The letters *źa* and *za* are low-tone, unvoiced fricatives.

źa	*sh*, as in English "sugar"	skt. śa	/ɕa:/
za	*ss*, as in English "lizard"		/sa:/

The letters *śa* and *sa* are the high-tone equivalents to *źa* and *za*. Transcription as above.

The letter *ha* is a high-tone English 'ha', similar to English "hallo" /ha:/

The letter *'a* is a low-tone 'a' with aspirated initial glide /ʰa:/

The letter *a* is a high-tone 'a' with a hard initial glide /ʔa:/

Phonetic Categories I

	plosives	affricatives	nasals	fricatives	lateral fricatives
Bilabial	p ph		m	w	
Dental	t th	ts tsh	n	s	
Denti-alveolar					l
Alveolar-palatal		tɕ tɕh	ɳ	ɕ	
Palatal				ɕ j	
Velar	k kh		ŋ		
Laryngal	ʔ			h ʰ(a)	

The phonetic terms in the topmost row of cells of the table refer to the **manner** in which the sounds are pronounced.

The plosives, also called tenues (lat. *tenuis*: "weak") or mutae (lat. *mutus*: "dumb"), are created by means of the fast, explosion-like opening of the plosives at the respective places of articulation. Affricatives are plosives with subsequent fricative movement (lat. *affricare*: "to rub against"). While the nasals are articulated in the nose, the plosives are realised by expelling the breath through the bottlenecks in the articulation passage. The lateral fricative is realised by pressing out the breath alongside the edges of the tongue.

The phonetic terms in the first column of cells of the table indicate the **place of articulation.**

Bilabial pronunciation is realised with both lips (lat. *labium*: "lip") and dental pronunciation with the teeth (lat. *dens*: "tooth"). The denti-alveolar pronunciation is realised in Tibetan between the teeth and the alveoli, being the small sockets of the teeth at the front edge of the palate. (lat. *alveolus*: "small mould") when the tongue is pressed against it. Alveolar-palatal pronunciation is realised by lifting the tongue between the palate and the alveoli. Palatal articulation is achieved by articulation immediately below the palate. Articulation at the soft palate (lat. *velum*) is called velar pronunciation, while laryngal or gutteral sounds (grk. *larynx*: "throat") are produced in the back of the throat.

*Please consult the *Grammatical Glossary* on pages 229 to 240 for definitions of unfamiliar technical terms.*

Exercise

(1) Write down the 30 radicals in *dbu can* and in transliteration.

(2) Divide the 30 radicals in two groups:

(a) high-tone syllables

(b) low-tone syllables

2.1 Extension of the Initial Glide of the Radical

With the exception of the letters *wa, 'a* and *a* it is possible to extend the initial glide of all radicals in at least five different ways:

(1) Subscription: one letter is placed below the radical
(2) Superscription: one letter is placed above the radical
(3) Prescription: one letter is placed before the radical
(4) Postscription: one letter is placed behind the radical
(5) Post-postscription: one letter is placed behind the postscribed letter

Depending on position, some letters lose their full graphic form, others do not.
In all cases, they lose their inherent *a*-sound and often undergo significant change in pronunciation.
It is always the topmost consonant (whether or not this is the radical) that hangs from the headline.
Vowel diacritics are attached to the combination of symbols/letters.

The first three types of extension of the radical, which can also occur in combination, influence the phonemic and tonemic value of the phonemes and tonemes belonging to the radical in different ways.
In some cases, there is no change at all.
In other cases, the tone level is changed while there is no change in the phoneme.
In other cases, the tone level is unchanged, but there is a change in the phoneme.
All changes that occur are always regular and do not vary from word to word.

While the vast majority of the radicals (that is, 27) are subject to the above changes, there are only 10 letters that bring about these changes. They are:

Subscript letters: *w(a), y(a), r(a)* and *l(a)*
Superscript letters: *r(a), l(a)* and *s(a)*
Prescript letters: *g(a), d(a), b(a), m(a)* and *'a-chuṅ*

The subscript *la* decreases in size but is otherwise unchanged in its form. *W(a)* becomes "wa zur", *y(a)* becomes "ya btags" and *r(a)* becomes "ra btags".

Superscript *l(a)* and *s(a)* decrease in size, but remain otherwise unchanged in their form. *R(a)* changes into " " (exception: *rñ(a)*)

2.2 Subscription of W(a) (wa zur)

W(a) can be subscribed to 17 radicals:
ka, kha, ga, ca, ña, ta, da, tsa, tsha, ża, za, ra, la, śa, sa, ha (and *gra*) leading to the following transliteration:
kwa, khwa, gwa, cwa, ñwa, twa, dwa, tswa, tshwa, źwa, zwa, rwa, lwa, śwa, swa, hwa (and *grwa*).

The subscribed *w(a)* does not affect the tone-level or the phonetic value of the initial sound. The 17 ligatures are pronounced in exactly the same way as the respective radicals.

Most of these ligatures occur very infrequently. In many cases, the subscribed *w(a)* serves mainly as a diacritical sign for otherwise homographic or homophonic words with different meanings.

Example: *tsha* meaning "to be hot", *tshwa* meaning "salt"
The pronunciation is in both cases /tsha:/ (high-tone).

2.3 Subscription of Y(a) (ya btags)

The letter *y(a)* can be subscribed to the following eight radicals:
ka, kha, ga, pa, pha, ba, ma and *ha* leading to the following transliteration:
kya, khya, gya, pya, phya, bya, mya and *hya*

The ligatures *kya*, *khya* and *gya* produce two new phonemes:
kya is an unvoiced, high-tone palatal /ca/.
khya is the corresponding high-tone aspirate /cha/.
gya is the low-tone variant to *khya* /cha/.

The closest parallel in English would be the *k* with following *i*, as in 'kin', softening the *k* with an immediately following *j*.

The pronunciation of *pya*, *phya*, *bya* and *mya* is identical to that of *ca*, *cha*, *ja* and *ña*.

2.4 Subscription of R(a) (ra btags)

The letter *r(a)* can be subscribed to the following 13 radicals:
ka, kha, ga, ta, tha, da, na, pa, pha, ba, ma, śa, sa and *ha* leading to the following transliterations: *kra, khra, gra, tra, thra, dra, pra, phra, bra, mra, śra, sra* and *hra*.
Of these 14 ligatures, *thra* and *śra* appear only rarely.

In terms of pronunciation, the 13 ligatures can be divided into four groups, producing two new phonemes:
(1) *kra, tra* and *pra* represent high-tone, unvoiced and unaspirated semi-retroflexive plosives, similar to English "tr" as in "true". Tibetan pronunciation: /tʂa/.
(2) *khra, thra* and *phra* produce the corresponding aspirate: /tʂha/.
(3) *gra, dra* and *bra* are pronounced as those in group (2) only with a low tone.
(4) Miscellaneous:
mra occurs only in connection with superscribed *sa* and is to be pronounced as a high-tone *ma* (hence it produces a tonemic variant) (*mra* = high tone)
śra occurs only in loan words and is pronounced as *śa*
sra is pronounced in exactly the same way as *sa*
hra produces a new phoneme, that is to say, the unvoiced, high-tone alveolar-palatal fricative, constituting the unvoiced, high-tone equivalent to the voiced, low-tone /ʃa/.

2.5 Subscription of L(a) (la btags)

The letter *l(a)* can be subscribed to the following six radicals:
ka, ga, ba, za, ra and *sa* leading to the following transliterations: *kla, gla, bla, zla, rla* and *sla*.

kla, gla, bla, rla and *sla* are all pronounced as a high-tone *la*, thus producing only a tonemic variant.

zla is pronounced as a voiced, low-tone and unaspirated dental with preceding dental nasal. Transcription: /ⁿda/

The subscription thus covered produces 43 ligatures. They contain six new phonemes /c/, /ch/, /tʂ/, /tʂh/, /ʃ/, /ⁿd/ as well as tonemic variants for the already extant phonemes of /n/, /m/ and /l/.

2.6 Superscription

The three superscripts (*r(a)*, *l(a)* and *s(a)*) can be superscribed to certain radicals as well as to several ligatures, consisting of the radical plus subscription. Since they lead merely to the formation of one new phoneme, otherwise bringing about only the loss of aspiration or a tone-level modification, we shall discuss all ligatures containing superscripts here *en bloc*. The following combinations may occur:

(1) SUPERSCRIPTION PLUS RADICAL

(a) Superscribed *r(a)*
rka, rga, rṅa, rja, rña, rta, rda, rna, rba, rma, rtsa, rla and *rdza* (13 ligatures)
But only with *rña* and *rla* does the graph of *r(a)* stay intact.

(b) Superscribed *l(a)*
lka, lga, lṅa, lca, lja, lta, lda, lpa, lba and *lha* (10 ligatures)
The graph of *l(a)* stays intact.

(c) Superscribed *s(a)*
ska, sga, sṅa, sña, sta, sda, sna, spa, sba, sma and *stsa* (11 ligatures)
The graph of *s(a)* stays intact.

(2) SUPERSCRIPTION PLUS LIGATURE (RADICAL WITH SUBSCRIPT)

(a) Superscribed *r(a)*
rkya, rgya, rmya (3 ligatures)

(b) Superscribed *s(a)*
skya, sgya, spya, sbya, smya, skra, sgra, spra, sbra and *smra* (10 ligatures)
There is one more ligature (*snra*), but that occurs only in three words: *snron* (18th lunar mansion), *snrubs* (19th lunar mansion) and *snrel (g)źi* (oblique, inverted; skt. *vyatyasta*).

The only new phoneme is given by the ligature *lha*. The pronunciation of this ligature combines a high-tone unvoiced *la* with a *ha*. *lHa* is the unvoiced, aspirate and high-tone counterpart to *la*. The relationship between *lha* and *la* is analogous to that between *hra* and *ra*. Phonetic transcription: /ɬa/

Among the remaining 46 ligatures, we can distinguish four categories of sounds with reference to the superscript:
(1) high-tone, unvoiced, unaspirated plosives (stops) and fricatives (e.g., *ka* in *rka*)
(2) low-tone, unvoiced, aspirated plosives (stops) and fricatives (e.g., *ga* in *sga*)
(3) low-tone nasals (e.g., *ña* in *rña*)
(4) high-tone nasals (e.g., *mra* in *smra*)

The superscripts influence these sounds as follows:
(1) high-tone sounds remain unchanged (e.g., *rka* = *ka*, *smra* = *mra*)
(3) low-tone, unvoiced, aspirated plosives (stops) and fricatives lose their aspiration (e.g., *ga* /kha/ (low-tone) becomes *sga* /ka/ (low-tone)).
(2) low-tone nasals become high-tone (e.g., *rña* = /ɳa/ (high-tone))

In all cases, the superscript itself is not being pronounced.

3.1 Prescription (sngon 'jug)

Tibetan knows five different prescripts: *ga*, *da*, *ba*, *ma* and *'a*. These can be prefixed to the following radicals and ligatures:

(1) Prescribed *G(a)* (11 graphemes)
gca, gña, gta, gda, gna, gtsa, gźa, gza, g.ya, gśa and *gsa*
NB: In transliteration, syllables that include a prescript and the radical *ya* are distinguished from radicals featuring a subscripted *ya* by placing either a dot (full-stop) before the radical *ya* or by underlining the radical.

(2) Prescribed *D(a)* (15 graphemes)
dka, dga, dṅa, dpa, dba, dma, dkya, dgya, dpya, dbya, dmya, dkra, dgra, dpra and *dbra*

(3) Prescribed *B(a)* (42 graphemes)
bka, bga, bca, bta, bda, bźa, bza, bśa, bsa
bkya, bgya
bkra, bgra
bkla, bzla, brla, bsla
brka, brga, brṅa, brja, brña, brta, brda, brna, brtsa, brdza
blta
bska, bsga, bsṅa, bsña, bsta, bsda, bsna, bstsa
brkya, brgya
bskya, bsgya
bskra, bsgra

(4) Prescribed *M(a)* (15 graphemes)
mkha, mga, mṅa, mcha, mja, mña, mtha, mda, mna, mtsha, mdza
mkhya, mgya
mkhra, mgra

(5) Prescribed *'A* (20 graphemes)
'kha, 'ga, 'cha, 'ja, 'tha, 'da, 'pha, 'ba, 'tsha, 'dza
'khya, 'gya, 'phya, 'bya
'khra, 'gra, 'thra, 'dra, 'phra, 'bra

The sounds that follow after the prescripts can be divided into nine different categories:
(1) High-tone, unvoiced, unaspirated plosives (stops) and fricatives (e.g., in *dpa*, *btsa*)
(2) Low-tone, unvoiced, unaspirated plosives (stops) and fricatives (e.g., in *bsga*, *brdza*)
(3) High-tone unvoiced, aspirated plosives (stops) and fricatives (e.g., in *'kha*, *'tsha*)
(4) Low-tone, unvoiced, aspirated plosives (stops) and fricatives (e.g., in *dga*, *mgra*)
(5) High-tone nasals (e.g., in *brña*)
(6) Low-tone nasals (e.g., in *man*)
(7) High-tone and low-tone fricatives (e.g., in *bśa*, *gźa*)
(8) High-tone lateral fricative (e.g., in *bsla*)
(9) Special cases: *ya* after *ga*, *zla* after *ba* and *ba* after *da* (e.g., *g.yaṅ*, *bzlas*, *dbaṅ*)

The prescripts influence these sounds in the following manner:
(1) All high-tone sounds (1, 3, 5 and 8), all fricatives (7) and the nasally prefigured media of *zla* (9) do not change their pronunciation.
(2) Low-tone, unvoiced, unaspirated plosives (stops) and fricatives (2) do not change. These are only prefixed with the letters *ga*, *da* and *ba*.

(3) Low-tone nasals (6) become high-tone.
(4) Low-tone, unvoiced, aspirated plosives (stops) and fricatives (4) lose their aspiration after prescripts *ga*, *da* and *ba*. After *ma* and *'a*, they turn into low-tone unaspirated nasally prefigured mediae, resulting in six new phonemes (/ᵐb/, /ⁿdz/, /ⁿdʐ/, /ⁿɖʐ/, /ᵑj/ and /ᵑg/ (e.g., *'ba*, *'dza*, *'ja*, *'dra*, *'gya* and *'ga*)
(5) *Ya* following *ga* (9) becomes high-tone.
(6) Special rules for *ba* following after *da* (9): *dba* preceding the *a*-vowel is pronounced as a high-tone /wa/; before other vowels, it becomes a high-tone *a-chen*. The syllables *dbya* and *dbra* are pronounced as high-tone /ja/ and /ra/.

Examples:
To (1): *bska* = *bka* = *dka* = *ka* = /ka/ (high-tone)
bkra = *dkra* = *dpra* = *kra* = *pra* = /tʂa/ (high-tone)
mtsha = *'tsha* = *tsha* = /tsha/ (high-tone)
bsna = *mrna* = *sna* = *rna* = /na/ (high-tone)
gźa = *źa* = /ça/ (low-tone)
bśa = *śa* = /ça/ (high-tone)
bzla = *zla* = /ⁿda/ (low-tone)

To (2): *brgya* = *bsgya* = *rgya* = *sgya* = /ca/ (low-tone)
To (3): *gña* = *mña* = /ɳa/ (high-tone)
To (4): *dgya* = *bgya* = *rgya* = *sgya* = /ca/ (low-tone)
mja = *'ja* (low-tone) = /ⁿdʑa/ (low-tone)

The nasally prefigured voiced plosives (stops) and fricatives and the aspirated initial glide occur only in the initial sound of low-tone syllables. In all other phonemes, the grapheme decides without ambiguity the tone-level of the following vowel.

All rules concerning the pronunciation of the initial-sound graphemes covered so far apply only to isolated syllables. When two syllables occur next to each other within a single word, there may be other modifications in final and initial sounds. These will be treated in chapter 4.1.

Our table has now reached the following final and complete form:

Phonetic Categories III

	Plosives	Affricatives	nasally prefigured plosives	Nasals	Fricatives	Lateral Fricatives
Bilabial	p ph		ᵐb	m	w	
Dental	t th	ts tsh	ⁿd ⁿdz	n	s	
Denti-alveolar						ɬa
Alveolar-palatal		tç tçh	ⁿdʑ	ɳ	ɾ	
Semi-retroflex	ʈ ʈh	(tʂ tʂh)	ⁿɖʐ			
Palatal	c ch		ᵑj		ʃ j	
Velar	k kh		ᵑg	ŋ		
Laryngal	ʔ				h ʰ(a)	

3.2 Vowel Signs (dbyangs)

The Tibetan script knows four vowel signs. In principle, they can be combined with all 220 initial-sound graphs. They occur above/below the radical or above/below the ligature that contains the radical.

The Four Vowel Signs

Grapheme	*Transliteration*	*Phonetic Transcription*	*Pronunciation*	*Example*
	i	ɪ	*ee*, as in English "bin"	*mi*
	u	ʊ	*u*, as in English "foot"	*gru*
	e	ɛ	*e*, as in English "set"	*smre*
	o	ɔ	*o*, as in English "pot"	*bsgo*

In the four examples cited above, each graph is followed by a superscript dot. This dot is called *bar tsheg* in Tibetan and functions as a syllable-separator. It only indicates the end of a syllable, not the end of a word. In transliteration, this dot is not specifically represented. Its presence is generally indicated by a gap or *lacuna* between two syllables. The special case of the *bar tsheg* before the vertical punctuation mark (*śad*) is treated in 4.2.

The phonetic value of the four vowel signs, given above, applies only to the final vowel sound. The changes that may be prompted by the ten final sound graphs are discussed in chapter 3.3.
In those cases where the syllable separator appears after one of the 220 graphs, to which no vowel sign is added, thus turning the initial-sound into a syllable—only possible in cases where a consonant that cannot be in final position follows after a prescript—the graph-inherent *a* is no longer pronounced as a long vowel, but as a short or medium-length vowel (e.g., *dga'*: to rejoice)

3.3 The Final Graphemes (Postscription) (rjes 'jug)

Of the 30 radicals, only the following ten can figure in final position: *ga, ṅa, da, na, ba, ma, 'a, ra, la* and *sa.*

These final sounds must be discussed in conjunction with the preceding vowels, since they tend to influence them in terms of quantity or quality.

The final grapheme *g(a)* becomes a guttural stop, leading to the slight lengthening of the preceding vowel
Example: *gcig*: pronunciation = /ʨiʔ/
In rapid pronunciation, this hard final sound may disappear completely (*bag*, pronunciation /pha/). In cases of clear pronunciation, we note the formation of a velar unvoiced media (g-sound, gutteral), accompanied again by the shortening of the vowel (*gcig*: pronunciation = /ʨiɡ̊/)

The final grapheme *ṅ(a)* produces nasalised long vowels or is fully pronounced without modification of the vowel quality.
naṅ: pronunciation = /nãˑ/
daṅ: pronunciation = /thaŋ/

The final grapheme *d(a)* itself is not pronounced, but causes a change in the pronunciation of the vowel from /a/ to /ɛˑ/, from /ʊ/ to /y/, from /ɔ/ to /œ/ as well as a lengthening of /ɪ/ to /i/ and /ɛ/ to /ɛˑ/.

byad: pronunciation = /ʨɛ/
bud: pronunciation = /phyˑ/
bod: pronunciation = /phœ/
gñid: pronunciation = /ɲi/
med: pronunciation = /mɛˑ/

It is very rare for *da* to be pronounced as a guttural stop:
brgyad: pronunciation = /cɛʔ/

The final grapheme *n(a)* produces lengthened nasal vowels with Umlaut, as with *da*.
rgyan: pronunciation = /cɛ̃ˑ/
bdun: pronunciation = /tỹˑ/
bon: pronunciation = /phœ̃ˑ/
yin: pronunciation = /jĩˑ/
len: pronunciation = /lɛ̃ˑ/

Alongside this very refined mode of pronunciation, we often find native speakers who fully pronounce the *n(a)* after the short vowel, i.e., /chɛn/, /tyn/, /phœn/, /jɪn/, /lɛn/.

The final grapheme *b(a)* is pronounced as a bilabial unvoiced media. The vowels remain short.
thub: pronunciation = /thuḇ/

The final grapheme *m(a)* is fully pronounced. The vowels remain short.
lam: pronunciation = /lam/

The final grapheme *'a* figures only as an orthographic aid, marking the preceding letter as the syllable's radical, if this is preceded by a prescript and does not include any other vowel sign (cf. *dgu* or *dgi*)
dag: pronunciation = /thaḡ/ (*da* is the initial sound/radical; *ga* is the postscript).
dga': pronunciation = /ka/ (*ga* is radical, *da* is prescript)

The final grapheme *r(a)* is usually fully pronounced. The vowel remains short.
dar: pronunciation = /thar/
'char: pronunciation = /ʧhaɹ/

The final grapheme *l(a)*, like *d(a)*, is not pronounced and causes an Umlaut from /a/ to /ä/, /u /to /ü/ and /o/ to /ö/, as well as a lengthening of /ɪ/ to /i/ and /ɛ/ to /ɛˑ/.
bal: pronunciation = /phɛˑ/
yul: pronunciation = /jyˑ/
rol: pronunciation = /rœˑ/
ril: pronunciation = /ri/
śel: pronunciation = /ɕɛˑ/

Alongside this very refined mode of pronunciation, we often find native speakers that fully pronounce the *l(a)* after the short vowel, i.e., /phɛl/, /jyl/, /rəl/, /rɪl/, /ɕel/.

The final grapheme *s(a)*, like *da*, is not pronounced and causes an Umlaut from /a/ to /ɛˑ/, /ʊ/ to /yˑ/ and /o/ to /œˑ/, including a lengthening of /ɪ/ to /i/ and /ɛ/ to /ɛˑ/.
las: pronunciation = /lɛˑ/
lus: pronunciation = /lyˑ/
chos: pronunciation = /ʧœˑ/
gñis: pronunciation = /ŋi/
mes: pronunciation = /mɛˑ/

3.4 Post-Postscription (yang 'jug)

The postscripts *ga*, *ṅa*, *ba* and *ma* may be followed by a second postscript *s(a)*. This leads to four additional final graphs: *gs*, *ṅs*, *bs* and *ms*.
Examples: *lags, bsṅags, khoṅs, mdaṅs, thabs, bsgrubs, khams, bskams*

The Da Drag

In ancient Tibetan orthography, prior to the reform of the script, there existed yet another consonant final in second position, the so-called *da drag*. The *da drag* followed after certain words and verb-forms ending in *na*, *ra* or *la*. While the *da drag* is not found in the new orthography, it has left traces in inter-syllabic *sandhi*.

For example, we find today *kun tu*, *thar to* and *skul cig*, since these forms were originally written *kund tu*, *thard to* and *skuld cig*. Without the influence of the *da drag*, these forms would have to be spelled as follows: *kun du*, *thar ro* and *skul źig*.

The second postscript does not affect the pronunciation of the word to which it is appended.

The rules of the final sounds thus covered lead, in addition to the eight final sound phonemes ʔ, g̊, ɲ̊, b̥, m, r, n and l, also the following vowel phonemes.

a	aˑ	ãˑ	ÿˑ	ỹˑ
ɪ	i	ĩˑ	œˑ	œ̃ˑ
ʊ	u	ũ		
ɛ	ɛˑ	ɛ̃ˑ		
ɔ	ɔˑ	ɔ̃ˑ		

3.5 The Radical 'A as Carrier of Vowel Particles

In addition to its orthographic role (discussed in chapter 3.3), the radical *'a* (*'a chuṅ*) has the function of appending three vowel-particles to the final sound of a word. The particles in question are: *'i*, *'u* and *'o*.
In the case of *'u* and *'o*, in pronunciation, this leads to the formation of diphthongs where the second vowel follows on the first with a soft initial glide.

Here, the tone-level of the second vowel is invariably lower than that of the first vowel.
Example: *rte'u*: pronunciation = /tɛʊ/ (not tɛʔʊ)

The vowel-sound *'i* lengthens a preceding ɪ; it turns ɛ into a closed *e*; it turns *a*, *u* and *o* into the lengthened and closed Umlaut-forms of eˑ, yˑ and øˑ.

Examples:
mi'i: pronunciation = /miˑ/
de'i: pronunciation = /theˑ/
bya'i: pronunciation = /ʨheˑ/
pho'i: pronunciation = /phøˑ/
su'i: pronunciation = /syˑ/

As a rule, the tone-level increases slightly towards the end of the word. This allows us to differentiate, in terms of pronunciation, between formations such as *mi'i* and *mis*, *de'i* and *des*.

In classical Tibetan, the particles *'i*, *'u* and *'o* are linked to the preceding syllable without the *bar tsheg*. In old Tibetan, however, the *bar tsheg* is used as separator. The particles *'aṅ* and *'am* are appended both with and without *bar tsheg* (cf. chapters 6.6, 10.6, 20).

Exercise
(1) Write down all the graphs introduced in this lesson together with their transliteration.
(2) Divide them into two groups according to their pronunciation.
  (a) high-tone syllables
  (b) low-tone syllables
(3) Practise the pronunciation of all graphs introduced in this chapter.
(4) Write the following syllables in *dbu can*

mkhas, mdzod, legs, bśad, de, dag, 'dzin, sdud, rgya, mtsho, gter, phyir, thams, cad, 'bab, blaṅ, dor, blo, gros, rdul, 'dres, lcags, khab, yid, śes, ma'i, po'i, khwa, mkha', 'gyur, sbrul, lhag, brtsad, bsnan, gtiṅ, dbyug, g.yon, bslabs, lam, blo'i, mthe'u, 'gro'o, mi'u, klu'i, bya'o, bgyi'o, me'i, re'o, brda'i.

4.1 Rules of Sandhi

The euphonic changes that may occur in the final and initial sounds of two consecutive words are generally referred to by the Indian grammatical term *sandhi*. Like many other languages, Lhasa Tibetan also features a number of *sandhi* rules that affect its phonemes as well as tone-level and tone-development. Note, however, that in Tibetan *sandhi* rules apply only to those cases where two successive syllables belong to one and the same word. In the present context, we shall limit our discussion to the most important rules.

(1) Low-tone /pha/ (*ba*) in the initial sound of a particle is changed to the bilabial fricative /wa/ (*wa*). In practice, this means that the nominal (5.4) and diminutive particles (19.7) *ba*, *bo* and *bu* are pronounced as unvoiced and toneless /βa/, /βɔ/ and /βʊ/. The diminutive particle *bu*, in clear pronunciation, may also be pronounced as /phu/.
Examples:
dga' ba: pronunciation = /ka βa/
dpa' bo: pronunciation = /pa βɔ/
rgyal bu: pronunciation = /jɛ˙ βʊ/

(2) Unaspirated, unvoiced plosives (stops) and fricatives turn into the corresponding voiced sounds after consonant final sounds. In this event, the final sounds /g/ and /b/ also become voiced.
Examples:
grogs po: pronunciation = /tʂɔg bɔ/ (instead of /tʂɔʔ pɔ/)
khyim bdag: pronunciation = /chɪm da˙/ (instead of /chɪm taʔ/)
slob sbyoṅ: pronunciation = /lɔb dʐɔŋ/ (instead of /lɔb̥ tɕɔŋ/)

(3) The same change in initial sound may occur optionally also after a final vowel sound.
Example:
bod skad: pronunciation = /phœ kɛ˙/ or /phœ gɛ˙/
In cases where the preceding sound is a nasal vowel, the nasalisation is transferred to the class nasal of the following initial sound, and entails the shortening of the vowel.
Examples:
yin pas: pronunciation = /jɪm bɛ˙/ (instead of /jĩ˙ pɛ˙/)
rgan bdag: pronunciation = /kɛn da˙/ (instead of /kɛ̃˙ taʔ/)

(4) In certain cases, after final vowel sounds some otherwise silent prescripts (usually *b(a)*) and, more rarely, superscripts become pronounced again:
bco brgyad: pronunciation = /tɕob-jɛ˙/ (instead of /tɕɔ cɛ˙/)
U rgyan: pronunciation = /ʔʊr-jɛ̃˙/ (instead of /ʔʊ cɛ̃˙/)

Note in particular the following adverb, since it is very frequent:
da lta: pronunciation = /than da/ (instead of /tha ta/)

(5) The non-independent particles of the Tibetan language are usually located in the tone-shadow of the preceding syllable and are pronounced without tone (cf. examples given in chap. 3.5)

4.2 Punctuation

In its classical orthography, the Tibetan language possesses only a very limited number of punctuation marks. The most important of them is the so-called *śad*. The *śad* is a single, vertical line ' | '. If it is placed only once, it is called *chig śad* (one *śad*). The word that appears immediately before the *śad* loses its syllable-separator (*bar tsheg*), unless it ends in the final grapheme *ṅ(a)*. After *ṅ(a)*, the syllable-separator is always preserved. This helps to differentiate it from final *d(a)*.

Within a main clause, a single vertical line (*śad*) separates parts of the sentence that are conceived as independent clauses. In the main, they mark the end of Tibetan sub-clause constructions that are brought to a close by means of case particles (chap. 14), concessive particles (chap. 10.8), semi-final particles (chap. 15.1–4) and coordination particles (chap. 15.5–7), as well as separation through the sociative particle (chap. 9.2) in enumeration. However, the use of the single *śad* is not strictly defined and may vary from author to author, editor to editor, text to text. The so-called *sbrul śad* (serpent *śad*) serves as section marker, while the *spuṅs śad* (accumulation *śad*) features at the beginning of a line in the place of a the single *śad* which would otherwise occur after the first syllable.

After final particles at the end main clauses, we often find the so-called double-*śad* (*ñis śad*). The double *śad* consists essentially of two single *śad*. It serves, in addition, to bring about optical separation of individual lines of verse in metric contexts. Here, however, it does not have any syntactical function, since verse in Tibetan is determined exclusively by the number of syllables occurring in each line. Other *śad* are usually not included within verses.

Larger sections of texts, such as the end of a chapter, are often marked by the so-called quadruple *śad* (*bźi śad*). Their appearance is that of two *ñis śad*: || ||

At the beginning of a page of a text, we often find the so-called head (*dbu*) sign. Given here in its most common double form (***), it may also occur in its triple variant.

4.3 Transliteration of Indian Alphabets

In order to be able to transliterate all Sanskrit words into Tibetan, the Tibetan grammarians have developed a set of five orthographic rules adapted to meet the phonetic needs of the Devanāgarī alphabet.

(1) Inversion of the *i* vowel sign (*gi gu log*) in order to represent the Devanāgarī vowels *ṛ* and *ḷ*.
(2) Subscription of the *'a-chuṅ* (*'a riṅ po*: long *'a*) in order to represent the long vowels.
(3) Reduplication of the vowel signs for *e* and *o* in order to represent the diphthongs *ai* and *au*.
(4) Inversion of all dentals and the grapheme *śa* to represent the five cerebral sounds (¬, √, ƒ, ≈, Ÿ)
(5) Subscription of the letter *ha* to designate the aspirated consonants.

The consonant ligatures found in the Devanāgarī script are transliterated into Tibetan in a vertical fashion, that may lead to very high stacks of up to five layers or more.

Occasionally, we also meet with a simplified horizontal representation of Sanskrit ligatures. For example: *kun da* (horizontal) next to *kunda* (vertical) for skt. *kunda*.

4.4 The Alphabetical Order

Tibetan words are sorted alphabetically according to radical. The order of the vowels is *a*, *i*, *u*, *e* and *o*. The ten final sounds are listed in their alphabetical order (e.g., *daṅ* after *dag*), with a single postscript consonant sound appearing before a double postscript consonant sound (e.g., *tshaṅ* before *tshaṅs*). After the simple forms of the radical, we have the ligatures that include subscript, then those featuring prescript und superscript (in alphabetical order respectively) and, at the end, the combination of prescript and superscript (vowels and subscripts are channelled into this system as explained before). Note, however, that placement of words ending in the 'a-chung is not uniform in modern dictionaries.

Example (without final sounds):

ga-, ... gi-, ... gu-,... ge-, ... go- , ...gwa-, ... gya-, ... gra-, ... gri-, ... gla-, ... gli-, ... dga-, ... dgya-, ... dgra-, ... bga-, ... bgya-, ... bgra-, ... mga-, ... mgya-, ... mgra-, ... 'ga-, ... 'gya-, ... 'gra-, ... rga-, ... rgya-, ... lga-, ...sga, ...sgya, ...sgra, ...brga, ...brgya, ...bsgya, ...bsgra.

4.5 Spelling of Tibetan Syllables

The following tables depict the traditional spelling system used by Tibetan speakers to help to distinguish the spelling of similar-sounding syllables. The order in which the various parts of a syllable of spelled out corresponds to the order in which they are written, i.e., beginning with the prescript and ending with the second postscript.

(1) The Four Vowels

a	gi gu	i
a	źabs kyu	u
a	'greṅ bu	e
a	na ro	o

(2) Consonants in Combination with Vowels

ka	gi gu	ki
ka	źabs kyu	ku
ka	'greṅ bu	ke
ka	na ro	ko
kha	gi gu	khi
kha	źabs kyu	khu
kha	'greṅ bu	khe
kha	na ro	kho
ga	gi gu	gi
ga	źabs kyu	gu
ga	'greṅ bu	ge
ga	na ro	go
ṅa	gi gu	ṅi
ṅa	źabs kyu	ṅu
ṅa	'greṅ bu	ṅe
ṅa	na ro	ṅo

Spelling of Syllables with Superscripts/ Subscripts

(1) Superscript Ra (ra mgo)

ra	ka btags	rka
ra	kha btags	rkha
ra	ga btags	rga
ra	ṅa btags	rṅa
ra	ja btags	rja
ra	ña btags	rña
ra	ta btags	rta
ra	da btags	rda
ra	na btags	rna
ra	ba btags	rba
ra	ma btags	rma
ra	tsa btags	rtsa
ra	dza btags	rdza

(2) Superscript La (la mgo)

la	ka btags	lka
la	kha btags	lkha
la	ṅa btags	lṅa
la	ca btags	lca
la	ja btags	lja
la	ta btags	lta
la	da btags	lda
la	pa btags	lpa
la	ba btags	lba
la	ha btags	lha

(3) Superscript Sa (sa mgo)

sa	ka btags	ska
sa	ga btags	sga
sa	ṅa btags	sṅa
sa	ña btags	sña
sa	ta btags	sta
sa	da btags	sda
sa	na btags	sna
sa	pa btags	spa
sa	ba btags	sba
sa	ma btags	sma
sa	tsa btags	stsa

(4) Subscript Ya (ya btags)

ka	ya btags	kya
kha	ya btags	khya
ga	ya btags	gya
pa	ya btags	pya
pha	ya btags	phya
ba	ya btags	bya
ma	ya btags	mya
ha	ya btags	hya

ka	ya btags	kya	gi gu	kyi
kha	ya btags	khya	źabs kyu	khyu
ga	ya btags	gya	'greṅ bu	gye
pa	ya btags	pya	na ro	pyo
pha	ya btags	phya	gi gu	phyi
ba	ya btags	bya	źabs kyu	byu
ma	ya btags	mya	'greṅ bu	mye

ha	ya btags	hya	na ro	hyo
ma	ya btags	mya	źabs kyu	myu
ba	ya btags	bya	'greṅ bu	bye
pa	ya btags	pya	na ro	pyo
ga	ya btags	gya	źabs kyu	gyu
kha	ya btags	khya	'greṅ bu	khye
ka	ya btags	kya	na ro	kyo

(5) Subscript Ra (ra btags)

ka	ra btags	kra
kha	ra btags	khra
ga	ra btags	gra
ta	ra btags	tra
tha	ra btags	thra
da	ra btags	dra
na	ra btags	nra
pa	ra btags	pra
pha	ra btags	phra
ba	ra btags	bra
ma	ra btags	mra
sa	ra btags	sra
ha	ra btags	hra

ka	ra btags	kra	gi gu	kri
kha	ra btags	khra	źabs kyu	khru
ga	ra btags	gra	'greṅ bu	gre
ta	ra btags	tra	gi gu	tri
da	ra btags	dra	'greṅ bu	dre
pa	ra btags	pra	gi gu	pri
pha	ra btags	phra	źabs kyu	phru

ba	ra btags	bra	'greṅ bu	bre
sa	ra btags	sra	na ro	sro
ha	ra btags	hra	źabs kyu	hru

(6) Subscript La (la btags)

ga	la btags	gla	źabs kyu	glu
ba	la btags	bla	na ro	blo
ra	la btags	rla	źabs kyu	rlu
sa	la btags	sla	'greṅ bu	sle
za	la btags	zla	źabs kyu	zlu

Spelling Exercise (1)
Spell out aloud the following syllables. Pay particular attention to the order in which the spelling proceeds.

rka, sṅa, rṅa, sna, stsa, rdza, lda, sña, kya, gya, spya, phya, mya, khra, bra, sra, sta, lca, rna, kla, zla, kyu, gyu, phyu, bro, gru, khru, gu, rla, bla, rta, lku, lṅa, lda, ske, sne, mo, rtsi, lhu, sku, klu, rno, spu, myu, rmo, lja, sta, hri, lho, rku, śu, sbru, skye, rgu, spyi, bya, sgra, sña, rkya, rga, hru, lta, lpa, pre, smri, sgre, khri, sno, zlu, phro

Spelling of Syllables with Prescripts/Postscripts

(1) Spelling of Syllables with Prescripts

ga = ga'o

da = da'o

ba = ba'o

ma = ma'o

'a = 'a'o

ga'o	ta	gta	'greṅ bu	gte
da'o	ga	dga	źabs kyu	dgu
ba'o	ca	bca	źabs kyu	bcu
ma'o	kha	mkha	na ro	mkho
'a'o	ga	'ga	na ro	'go
ga'o	ca	gca	źabs kyu	gcu
da'o	pa	dpa	'greṅ bu	dpe
ba'o	ka	bka	źabs kyu	bku
ma'o	ga	mga	na ro	mgo
'a'o	da	'da	gi gu	'di
ba'o	źa	bźa	gi gu	bźi
ma'o	cha	mcha	źabs kyu	mchu
'a'o	da	'du	źabs kyu	'du
ga'o	da	gda	źabs kyu	gdu
da'o	ba	dba	źabs kyu	dbu

(2) Spelling of Syllables with Postscripts

ka	ga	kag
ka	ṅa	kaṅ
ka	da	kad
ka	na	kan

(3) Spelling of Sanskrit Letters

ta	log	ṭa
tha	log	ṭha
da	log	ḍa
na	log	ṇa
śa	log	ṣa
ka śa	log	kṣa
ga	ha btags	gha
da	ha btags	dha
ba	ha btags	bha
dza	ha btags	jha
ḍa	ha btags	ḍha
da	zlog	ḍa

Spelling Exercise (2)
Spell out aloud the following syllables.

gśam, gsal, dkar, dbaṅ, bcag, bdag, mṅar, mthar, 'dir, 'thuṅ, rigs, gaṅs, phan, khab, sgam, gza', ñal, ṅas, lcags, chags, babs, goms, staṅs, phyin, red, 'dug, yin, yod, nas, sgra, smra, rta, skad, yig, śes, sla

Lesson Five
Sentence Components, Word Order, Nominal Particles

5.1 The Sentence Components
In the Tibetan sentence, we can distinguish up to five sentence components. These are:

(1) Predicate
(2) Object (Patient)
(3) Logical Subject (Agent/Theme)
(4) Attribute
(5) Adverbial component

The Tibetan language does not know any specific subject case, as found in the Indo-European languages, where it is usually marked by the nominative case ending. Instead, the logical subject in Tibetan, depending on the character of the predicate, occurs in the form of the agent (that which carries out the verbal action), in which case it is marked by the ergative particle, or in the form of a person that plays a role in the verbal action (or stands in a relationship to it), in which case it is marked by the (modal) absolutive case. This will be explained in detail in chapters 7.6. and 8.2.

5.2 Categories of Words
Within a sentence, we can distinguish the following categories of words:
(1) Verb

(2) Substantive }
(3) Adjective } } nouns
(4) Pronoun }

(5) Numeral
(6) Adverb
(7) Postposition
(8) Conjunction
(9) Interjection

This traditional classification allows for an unambiguous classification of all types of words occurring in a sentence. A Tibetan word that is given in isolation from its context can often be allocated to more than one of the above categories. Particularly closely connected are the categories (1), (2) and (3) —verb, substantive and adjective—through the existence of nominal particles (cf. chap. 5.5 and chap. 6) that can turn verbal stems into nomina.

In a certain sense, categories (6), (7) and (8)—adverb, postposition and conjunction—are not real categories of words, since they do not always contain independent words, but compound expressions. Adverbs and postpositions are derived from nomina with the help of adverb and case particles; conjunctions can also consist of abridged sentences (e.g., *gal te* or *'o na*).

5.3 Word Order
Classical Tibetan prose is governed by relatively simple principles of word order. Fundamental is the position of the predicate at the end of the sentence. The predicate may be extended or qualified by means of an immediately preceding adverb. In intransitive clauses, the predicate is immediately preceded by the logical subject. In clauses governed by transitive predicates, the object is normally inserted between the logical subject and the predicate. In some exceptional cases where the logical subject may follow after the object. Subject and object may be extended through postpositioned and/or prepositioned attributes. At the beginning of a sentence, we often find an adverbial adjunct that refers to the entire clause. Attributes and adverbial adjuncts can themselves be very complex (cf. chap. 14.8).

5.4 Particles (Overview)

Equally important for word formation as well as for syntax, are a number of non-independent particles that occur either immediately after the word-types listed in 5.2 or are separated from them only by another particle. Because of their position after the reference word, they are also frequently called suffixes. The most important particles are:

(1) Final particles (declarative, interrogative and imperative clauses)
(2) Gerund particles (semifinal, coordination and conjunction particles for ancillary verbs)
(3) Concessive particle
(4) Isolation particle
(5) Comparative particles
(6) Nominal particles
(7) Number particles
(8) Collective particle
(9) Case particles (voc, abs, erg, gen, soc, alt, ines, elt, abl and term)
(10) Diminutive particle
(11) Intensifying particle
(12) Possessive particles
(13) Indefinite particle
(14) Adverbial particles

Tibetan grammar consists to a large extent of the precise description of the function of these particles.

5.5 Nominal Particles

Tibetan knows six nominal particles (*miṅ mtha'*), whose primary function is to mark the preceding words as nouns. In addition, when they occur with substantives, they also have the function of indicating the natural gender of a word. Thus, *pa* and *po* indicate the male gender, while *ma* and *mo* indicate the female gender of a word. *Ka* and *ko* are indifferent and possess in many instances only a collective character.

The following Sandhi rules govern the application of the particles *pa*, *po* and *ka*:
The particles *pa* and *po* are transformed into *ba* and *bo* after final vowel sounds and after final *ṅ(a)*, *'(a)*, *r(a)* and *l(a)*. In cases where *r(a)* and *l(a)* were originally followed by a *da drag* that in the reformed orthography was later dropped, the particles *pa* and *po* remain unchanged.

ka occurs normally after final *g(a)*, *d(a)*, *b(a)* and *s(a)*

kha occurs after final *n(a)*, *r(a)* and *l(a)*

ga occurs after final *ṅ(a)*, *m(a)* and *'(a)* as well as after final vowel sounds.

On numerous occasions, however, one meets with violations of these rules. Hence, in cases of doubt, it is best to consult lexicons for the most commonly used forms.

The other nominal particles, that is *ma*, *mo* and *ko*, do not undergo any change.

5.6 Functions of the Nominal Particles

((1)) The Particles *Pa* and *Ma*

Firstly, *pa* and *ma* designate a general and abstract concept that may be associated with the preceding term:

ga la: "where?" *ga la ba*: "the where being, the whereabouts"

mthoṅ: "to see" *mthoṅ ba*: "the seeing, the process of seeing"

Secondly, *pa* and *ma* designate a specific person that is associated with the preceding expression either in terms of possession or in terms of attribution:

mthoṅ: "to see" *mthoṅ ba*: "one who sees, a seeing one"

rta: "horse" *rta pa*: "one who is connected with a horse, horseman"

All of the following eight functions are derived from these two main characteristics of the nominal particles *pa* and *ma*.

(1) *Pa* Serving as Nominalising Particle of Adverbs

In certain syntactical constructions, we come across cases where adverbs and adverbial expressions are nominalised by means of the particle *pa*:

ces: "thus" *ces pa*: "the thus saying, the thus having said"

ga la: "where?" *ga la ba*: "the where being, the whereabouts"

gaṅ na: "where?" *gaṅ na ba*: "the where being, the whereabouts"

(2) *Pa* Serving in the Formation of Verbal Substantives

The particle *pa* is used to transform stems with verbal meaning into verbal substantives (gerunds):

mthoṅ: "to see" *mthoṅ ba*: "the seeing"

dkar: "to be white" *dkar ba*: "the condition of being white"

Most lexicons list Tibetan verbs in the substantive form. However, one must always bear in mind that a verbal stem connected with *pa* or *ba* occurring in a text may require interpretations other than that of the verbal substantive.

(3) *Pa* Serving in the Formation of Verbal Adjectives

The forms described in section (2) may also serve as verbal adjectives or participles:

mthoṅ ba: "one with regard to whom the seeing is taking place, one who is doing the seeing"

Because of the impersonal nature of the Tibetan verb (which does not know the active and passive voices, cf. chap. 8.4, 9.1), the form *mthoṅ ba* may be interpreted either actively ("one who is seeing") or passively ("one who is seen").

A verbal substantive and verbal adjective can also be formed from two stem forms of a given verb other than the present. That is to say, the formation is not limited to the present stem, but applies also to the perfective and future/necessitative stems, leading merely to a change in the mode or aspect of the verb in question. The function of *pa/ba* is not subject to change with variant stem forms.

(4) *Pa* Expressing Association

If appended to a nominal stem, *pa* expresses association in a very general sense.

rta: "horse" *rta pa*: "horseman" (ie., "one who is associated with horses")

źiṅ: "field" *źiṅ pa*: "peasant" (i.e., "one who is associated with fields")

In cases where the basic term already ends with a nominalising particle, the newly formed expression of association may consist of two successive nominal particles.

dgon pa: "seclusion" *dgon pa pa*: "one who is associated with seclusion, recluse"

In this function, *pa* is not subject to any euphonic modifications.

(5) *Pa* Serving as a Qualitative Particle

If appended to nominal stems or to nominal compounds, *pa* designates the person or thing that has the quality expressed by the nominal stem or nominal compound. In this function, the particle *pa* remains unchanged.

rkaṅ gñis pa: "one who has two feet"

ma thag pa: "that which does not have any distance (to the preceding), that which follows immediately upon something" (e.g., *thos ma thag pa'i dus* (*su*): "as soon as one had heard" (lit. "at the time that follows immediately upon the hearing" with *pa'i* being attributive genitive, and *su* being temporal terminative).

bag yod pa: "one who is endowed with attentiveness, an attentive person"
de gñis med pa: "one who does not have the two (previously mentioned qualities)"

It must be emphasised, however, although possessive in some sense, that the particle *pa* does not usually indicate concrete possession of an item. To indicate concrete possession, Tibetan employs the possessive particle *can* (adjective with the meaning: "endowed with") or the nominal suffix *bdag* ("owner, master"). Compare, for example, *rta bdag* ("horse owner") and *źiṅ bdag* ("field owner") with *rta pa* ("horseman") and *źiṅ pa* ("peasant").

(6) *Pa* Serving to Form Ordinal Numbers

If appended to cardinal numbers, the particle *pa* serves to form the corresponding ordinal number.

gñis: "two" *gñis pa*: "the second"

Only the ordinal number for *gcig* ("one") is formed irregularly (that is to say, *daṅ po*). Also in this function, the particle *pa* does not change.

In expressions like *rkaṅ gñis pa*, only context can decide whether it is to be translated as "the second foot" or "one who has two feet".

(7) *Ma* Serving as Feminine Gender-Specific Indicator

In the expressions listed in categories (3) to (6), the feminine gender is not normally formed with attributive application, but only with independent predicative application. In the vast majority of cases, *ma* is used for this purpose (i.e., not "the woman who is seeing", but "the seeing woman"). The use of *mo* is much rarer.

mthoṅ ma: "the seeing woman"

chaṅ tshoṅ ma: "the female inn-keeper"

rkaṅ gñis ma: "the two-footed woman"

gñis ma: "the second woman"

But,
bod pa: "Tibetan man" *bod mo*: "Tibetan woman"

For the examples listed so far, there is in all cases a corresponding masculine form ending in either *pa* or *ba*. In addition, the particle *ma* designates also the feminine of forms that do not possess a particle, which is particularly frequent with loan-translations of Sanskrit words:

dbyaṅs can: "endowed with pleasing sound" (skt. Sarasvant, name of a god)

dbyaṅs can ma: "she who is endowed with pleasing sound" (skt. Sarasvatī, name of the goddess of eloquence)

res: "occasion" (skt. *vāra*)

res ma: "woman of an occasion" (skt. *vārā*, courtesan)

(8) *Ma* as a Gender-Neutral Particle forming Adjectives

Tibetan possesses a large number of nominal stems that refer to abstract concepts of time and space (cf. chap. 17.6). The corresponding adjectives—which may in turn be used substantivally—are formed by means of the nominal particle *ma*.

goṅ: "the upper, the former"	*goṅ ma*: "above, former"
bla: "the superior, the higher"	*bla ma*: "superior, higher"
tha: "the final, the last"	*tha ma*: "last"

Occasionally, are also adjectives derived from verbal stems by means of the particle *ma*.

bcos: "to produce artificially"	*bcos ma*: "(produced) artificially" (perf. of *'chos*)
'dar: "to tremble"	*sdar ma*: "coward, cowardly" (please ignore the morphological change from *'da* to *sda*)
gtsaṅ: "to be pure"	*gtsaṅ ma*: "pure"

To this category also belong words such as *gter ma*: "the hidden" (designating texts that were formerly concealed and later rediscovered) and *gtor ma*: "the thing do be dispersed" (designating a gift or offering), from 'thor: to be dispersed, to be scattered.

((2)) The Particles *Po* and *Mo*

While in compounds with *pa* and *ma* emphasis is placed on specific functions rather than gender-differentiation, in compounds featuring *po* and *mo* (*bdag sgra*) gender-differentiation stands in the foreground.
The particles *po* and *mo* occur frequently after verbal stems or their derivations and designate the person (male/female) who carries out the respective verbal action or who possesses the respective quality.

byed: "to make"	*byed po*: "the agent"
dmar: "(to be) red"	*dmar po*: "the red one"

We can distinguish the following functions:

(1) *Po* and *Mo* Serving in the Gender-specific Formation of Agent Nouns

If appended to a verbal stem or to a verbal substantive, *po* and *mo* designate the person (male/female) who carries out the respective verbal action.

byed: "to make" *byed po* and *byed pa po*: "the male agent"

byed mo and *byed pa mo*: "the female agent"

'byuṅ po: "creature"

The application differs from that of the verbal adjective (cf. chap. 5.6.3), since the agent noun is here mainly used substantivally. Moreover, the agent noun can only be formed from the present stem of a verb, not from the perfective stem or the future stem.

rgyal: "to be victorious, to win"

rgyal po: king (lit. "the victorious one, the first")

rgyal mo: "queen"

In such a case, the verbal adjective assumes the function of the nomen agentis:

rgyal ba: "victorious, victor"

(2) *Po* and *Mo* as Gender-Specific Indicators with Nominal Stems

There are many nominal stems designating living beings where *po* and *mo* serve to indicate the male or female gender:

grogs: "friend, assistant"

grogs po: "(male) friend, (male) assistant"

grogs mo: "woman friend, female assistant"

dgra: "enemy"

dgra bo: "(male) enemy"

dgra mo: "female enemy"

The masculine form is very often defective, since it is already contained in the stem. Hence, only the feminine form needs to be indicated by *mo*.

stag: "tiger" *stag mo*: "tigress"

lha: "god" *lha mo*: "goddess"

(3) *Po* and *Mo* as Gender-Specific Particles forming Adjectives

With verbal stems that indicate the presence of an attribute or quality, the respective adjectives are usually formed with *po* and *mo*. Stems ending in vowels often have the final consonant sound *n(a)* appended to the stem proper.

dmar: "to be red"
dmar po and *dmar mo*: "red"

che: "to be great"
chen po and *chen mo*: "great"

In most cases, we have gender concordance between noun and adjective:

lha mo chen mo: "great goddess"

(4) *Mo* as a Gender-Neutral Particle forming Substantives

There are certain verbal stems that are turned into verbal substantives of various semantic categories by means of the particle *mo*. In the course of the transformation, changes may occur in the initial and final sounds of the verbal stem.

bgad: "to laugh"	*gad mo*: "laughter"
lta: "to see"	*ltad mo*: "play, spectacle"
'bri: "to write"	*ri mo*: "line, drawing"

((3)) The Particles *Ka* and *Ko*

(1) *Ka* and *Ko* as Gender-Neutral Particles forming Substantives
The gender-neutral particles *ka* and *ko* are much rarer than the four—usually gender-specific—particles described above. By reason of their neutral orientation, they occur mainly with abstract terms and concepts.

rga: "to be old"	*rgas ka*: "old age, age" (lit. "the having become old")
'dam: "to elect"	*'dam ka*: "election"
'byed: "to divide'	*phyed ka*: "a half"

Examples for the use of *ko* are found only in colloquial speech.

(2) *Ka* and *Ko* with Deictic Functions
When following after pronouns, *ka* and *ko* possess indicative and intensifying functions. After numerals, one meets only with *ka*.

bdag ko: "I here"

khyod ko: "you there"

de ka, de kha and *de ko*: "that one over there"

'di ga and *'di ko*: "this one here"

After numerals, *ka* has an indicative and a collective function:

gñis ka: "the two over there, the couple"

This usage is also applicable to *po*.

gsum po: "the three over there, the triplet"

After nouns, case- and gerund-particles, *ka* and *ko* are occasionally also used with a mild intensifying function (similar to the use of the isolation particle, cf. chap. 8.3), often followed by an interrogative sentence:

| *gal te kun na chu yod na || khron pa'i chus ko ci źig bya* |
"If there is everywhere water, what is the use of water from the well?"

((4)) General Observations Applicable to all Nominal Particles

(1) Distinctive or no Longer Recognisable Functions of Nominal Particles

Not all words found in classical Tibetan that end with one or two nominal particles fit into the categories treated above. In some instances, the nominal particle serves to indicate a more emphatic characterisation and stresses the respective word. For example, in order to differentiate *dpuṅ* ("shoulder") from the like-sounding *dpuṅ* ("army"), the first word is supplied with the nominal particle *pa* (=> *dpuṅ pa*). This applies also to secondary forms, such as *ri bo* ("mountain") to *ri* and *rtse mo* ("peak") to *rtse*. In the first case, there is the danger of mistaking *ri* (if abridged) with *ri mo* ("picture") and in the second with the verbal stem *rtse* ("to play") and its compound. Nevertheless, it is not possible to show in each and every case why a certain word possesses a nominal particle and why that particle is chosen over others. The vast majority of uses of the nominal particles, however, can be satisfactorily accounted for in terms of the above categories.

5.7 On the Origin of the Nominal Particles

There is reason to believe that the gender-specific nominal particles *pa* and *ma* as well as *po* and *mo* are derived from the elementary opposites of *pha/ma* ("father/mother") and *pho/mo* ("man, masculine"/"woman, feminine"). This hypothesis is supported by compounds such as *bu pho* ("son") and *bu mo* ("daughter") and by the occasional use in the old orthography of *pha* and *pho* for *pa* and *po*. Such an explanation would seem to suggest that *ka* and *ko* are also based on independent separate nominal stems. Plausible candidates would be the stems *kha* ("part") and *kho* ("he, she, it")—which is gender neutral in this particular form—whose meaning tunes in well with the neutral and indicative function of *ka* and *ko*.

Exercise 5

Determine the functions of the following nominal particles:

སྐད་ཅིག་མ་ momentarily , momentary
སྐྱེ་བ་ birth
སྐྱེ་བོ་ living being
སྐྱོན་མ་ a faulty female person
སྐྱོན་མེད་པ་ one who is flawless
གྲངས་མེད་པ་ incalculable
རྒན་པོ་ old(man)
རྒན་མོ་ old (woman)
རྒྱང་མ་ distant
ལྔ་པ་ the fifth
སྔ་བ་ happened first
སྔ་མ་ earlier, previous
ཚང་ཆོང་མ་ female innkeeper, publican
རྒྱང་མ་ wife, woman
མཇུག་མ་ tail
འདེག་པོ་ sculptor
གཏུམ་མོ་ hot-tempered woman
ཐོག་མ་ beginning
དོན་མེད་པ་ without benefit, without profit , unprofitable
དྲོན་མོ་ warm
ཕོ་ཉ་མོ་ female messenger
བག་མེད་པ་ heedless
དབང་པོ་ master
འཕྲུང་པོ་ creature
མང་པོ་ many
གཙོ་པོ་ the best male person, chief
གཙོ་མོ་ the best woman
རྩེ་གཅིག་པ་ one who is concentrated
མཛའ་པོ་ male lover
ཞལ་ཆེ་པ་ judge
ཟབ་པོ་ deep
བཟང་པོ་ (a) good (man)
བཟང་མོ་ (a) good (woman)
གཡོག་པོ་ a servant
གཡོག་མོ་ a female servant
རིང་པོ་ long
སུམ་རྩ་དགུ་པ་ the thirty-ninth
བསྲེག་ཡུགས་ཟ་བ་ fire
ལྷག་མ་ the remainder

Tibetan Vocabulary Lesson 5

ga la: where?
ga la ba: the whereabouts
mthoṅ ba: seeing
mthoṅ ba: the seeing
rta: horse
rta pa: horseman
ces: thus
ces pa: the thus saying
gaṅ na: where?
gaṅ na ba: the whereabouts
dkar ba: (to be) white
dkar ba: the condition of being white
źiṅ: field
źiṅ pa: peasant
dgon pa: seclusion
dgon pa pa: recluse
rkaṅ gñis pa: one who possesses two feet
ma thag pa: that which follows immediately
thag ma: distance
bag yod pa: an attentive person
can: endowed with
bdag: owner, master
gñis: two
gcig: one
daṅ po: first
daṅ ba: pure
chaṅ tshoṅ ma: the female publican
bod pa: Tibetan man
bod mo: Tibetan woman
dbyaṅs can: Sarasvant
dbyaṅs can ma: Sarasvatī
res: occasion
res ma: courtesan
goṅ: the upper, the former
goṅ ma: above, former
bla: the superior, the higher
bla ma: superior, higher
tha: the final, the last
tha ma: final, last
bcos pa: to produce artificially
bcos ma: artificial
'dar ba: to tremble
sdar ma: coward, cowardly
gtsaṅ ba: to be pure
gtsaṅ ma: pure
gter ma: the hidden
gtor ma: the dispersed
byed pa: to make
byed po: (male) agent
dmar ba: to be red
dmar po: the red one
byed pa po: the male agent
byed mo: the female agent
byed pa mo: the female agent
rgyal ba: to win, to be victorious
rgyal po: king
rgyal mo: queen
rgyal ba: victorious, victor
grogs: friend, assistant
dgra: enemy
stag: tiger
lha: god
dmar mo: red
che ba: to be great
chen po: great
chen mo: great
bgad pa: to laugh
gad mo: laughter
lta ba: to see
ltad mo: play, spectacle
'bri: to write
ri mo: line, drawing
rga ba: to be old
rgas ka: old age, age
'dam pa: to elect
'dam ka: election
'byed pa: to divide
phyed ka: a half
bdag ko: I here
khyod ko: you there
de ka: that one over there
de kha: that one over there
de ko: that one over there
'di ga: this one here
'di ko: this one here
gñis ka: the couple
gsum po: the triplet
chu: water
khron pa: well
dpuṅ: army
dpuṅ pa: shoulder
ri bo: mountain
rtse ba: to play
rtse mo: peak

6.1 The Indefinite Particle

The indefinite particle *cig*—derivational basis for the numeral *gcig*, meaning "a, one, someone"—appears in the following three forms:

cig following after the final sounds *g(a)*, *d(a)* and *b(a)*
źig following after the final sounds *ṅ(a)*, *n(a)*, *m(a)*, *'(a)*, *r(a)* and *l(a)* and all vowels
śig following after the final sound *s(a)*

In Tibetan, *cig* represents the indefinite article marked by a very strong degree of indefiniteness. As a rule, *cig* follows always immediately after its reference noun. If the reference noun is already qualified by other postpositioned attributes, *cig* generally appears after these attributes.

mi źig: "a man, some man"

'gro ba chen po rkaṅ gñis pa źig: "a big, two-footed living being"

After numerals, *cig* has a collective function.

bud med gñis śig: "a couple of women, two women"

For the application of *cig* after pronominal stems, see: chap. 17.3

6.2 Demonstrative Pronouns

Tibetan knows two types of demonstrative pronouns (*de sgra*).

de: "that" (referring to a distant object)
'di: "this" (referring to an object that is close by)

De and *'di* can be emphasised with the help of the nominal particles *ka* and *ko*.

de ko: "that one there"
'di ga: "this one here"

De and *'di*, but in particular *de*, represent the definite article otherwise not found in Tibetan. Just as *cig*, they are enclitic in application, but may also be used in substantive function. This does not apply to *cig*. If *cig* is used substantivally, its meaning reverts to that of the full numeral *gcig*, meaning "one, the one".

rgyal po chen po de: "that great king, the great king"
des smras so: "he said"

In a small number of fixed expressions the demonstrative pronoun seems to occur before the reference word.

'di skad smras pa: "the following words (he said)"
de skad (*ces smras so*): "those words (he said)"

In the above examples, it is used to introduce or conclude direct speech respectively.

'di skad du: "with these words"

In the above example, it is used to introduce direct speech or quotations. Recently, it has been suggested that in these and similar cases *'di* and *de* are either the patient of the verb *skad pa* ("to speak") or form an esocentric compound ("this being the word") that go back to abbreviated nominal phrases.

6.3 The Position of the Attribute

As already indicated in chap. 5.3, the attribute may either precede the reference word (attributive position) or it may follow the reference word (appositional position). If there is more than one attribute present, one often meets with both positional options. When the attributes are placed ahead of the reference word, the last in the series, immediately preceding the reference word, must be marked by the genitive particle. Attributes following the reference word do not change.

Example:

bu mo mdzes pa

mdzes pa'i bu mo

6.4 The Final Particle

In Tibetan we find three types of complete sentences:

(1) Declarative sentences

(2) Interrogative sentences

(3) Imperative sentences

The latter two are usually enveloped by the frame-construction of an declarative sentence. Each of these three types of sentences possesses its own specific final particle, that—apart from a few exceptions—is always used to indicate the end of the sentence. These final particles are:

'o: final particle of the declarative sentence (*rdzogs tshig* or *slar bsdu'i sgra*)

'am: final particle of the interrogative sentence (*'byed sdud kyi sgra*)

cig: final particle of the imperative sentence (*bskul tshig*)

The exact form of these three final particles is determined by the preceding final sound. As would be expected, *cig* is subject to the same spelling modifications as the homophone and homograph indefinite particle *cig*.

Note that there are a considerable number of verbal stems that, ending in *na*, *ra* or *la*, feature in old orthography an additional *da drag* with the imperative stem. After the disappearance of the *da drag* following the orthographic reform, the original form *cig* however was retained, e.g., *gyur cig*: "become !" (developed from *gyurd cig*) and not *gyur źig*.

If the preceding verb possesses stem gradation, *cig* must be used with the imperative stem.

mthoń źig: "see !" (no stem gradation)

byos śig: "do !" (*byos* is the imperative stem of *byed pa*)

To the final particles *'o* and *'am* the following rules of euphony apply:

(1) If the preceding word ends in a vowel, *'o* and *'am* are directly appended to the preceding word, omitting the syllable separator (*bar tsheg*).

mchi *mchi'o* (declarative) *mchi'am* (interrogative)

(In some text editions, we meet with the *bar tsheg* before final particles, in particular if the final particles have syllabic value in a metrical passage.)

(2) If the preceding word ends in *'a*, the *a-chuṅ* drops out when followed by *'o* or *'am* to avoid doubling of the *a-chuṅ*.

mṅa' *mṅa'o* (declarative) *mṅa'am* (interrogative)

For vocalised *'a*, see rule (1)

(3) If the preceding word ends in one of the remaining nine permitted finals, the final letter is repeated in the initial sound of the final particle.

smras *smras so* (declarative) *smras sam* (interrogative)

(4) If the perfective stem of the preceding word originally ended in the *da drag*, the final particles turn into *to* and *tam*.

gyur (originally *gyurd*): *gyur to* and *gyur tam* (instead of *gyur ro* and *gyur ram*)

bstan (originally *bstand*): *bstan to* and *bstan tam* (instead of *bstan no* and *bstan nam*)

To and *tam* are allophones *do* and *dam*. Whether a perfective stem ending in *na*, *ra* or *la* was originally endowed with a *da drag* can usually only be deduced from the form of its final particle. Hence, Jäschke gives the final particle *to* with verbs where this does apply. Another source of information is the verb-lists of the various native Tibetan grammars, which usually include the *da drag* in their descriptions.
There are also many instances where *po* occurs as allophone of *bo* after final *b(a)*, although not sanctioned by indigenous grammars (eg, *thob po* for *thob bo*).

6.5 The Final Particles of the Declarative Sentence

The final particle of declarative sentences occurs in equal measure in sentences with verbal, adverbial and nominal predicate and in incomplete (elliptic) sentences.

(1) Examples where the final particle is either not translated, or translated as part of the verb construction

ñi ma 'char ro: "the sun rises"

bu mo mdzes pa skyes so: "a beautiful girl is born"

(2) Examples where the final particle is translated as an independent predicate-copula (*yin*: "to be")

bram ze de dbul po źig go: "That Brahmin is a poor one"

khyim de chen po'o: "That house is big"

(3) Examples where the final particle is not translated (elliptic sentences)

Question: "Where are you going to?"
Answer: "To the King." (short for "I go to the King").
In Tibetan: *rgyal po'i druṅ du'o*: "In the vicinity of the King."

Question: "Whose book is this?"
Answer: "Mine." (short for: "This is my book")
In Tibetan: *bdag gi'o*: "Mine" (*bdag gi* is genitive to *bdag* and serves as possessive pronoun)

If there is a succession of several coordinated main clauses, the final particle occurs only after the last predicate:

bud med rgan mo śi | bu mo gźon pa ñams so: "An old woman died (and) a young girl suffered harm."

After the verbs *yin pa* ("to be, to be something") and *yod pa* ("to have, there is"), the final particle of the declarative sentence may be omitted.

6.6 The Final Particle of the Interrogative Sentence

The final particle *'am* occurs at the end of those interrogative sentences that do not contain an interrogative pronoun.

pha 'oṅs sam: "Has the father arrived?"

mi de dgra yin nam: "Is that man an enemy?"

The last example can also be abbreviated to *mi de dgra'am*. In this case, the final particle is translated as predicate-copula.

If the interrogative sentence contains an interrogative pronoun, the final particle is omitted.

su źig 'oṅs: "Who has come?"

ji ltar bya: "How shall (I) act"/"what shall (I) do?"

By analogy with incomplete declarative sentences, Tibetan also knows incomplete interrogative sentences that must conclude with the final particle *'am*.

Statement: "The Dalai Lama has left Tibet."
Question: "To India?"
In Tibetan: *rgya gar du'am* ("To India?")

Occasionally, we meet with the interrogative stem *ci* being used as interrogative particle in place of the final particle *'am*. In this function, *ci* occurs usually in the first (or an early) position in the sentence.
ci gnaṅ: "Does he give? (I wonder) whether he gives?" instead of *gnaṅ ṅam* (dubitative question)

There is yet another application of the particle *ci*. Placed behind the final particle of the interrogative sentence, the question becomes rhetorical.

theg chen phal cher khyed cag gi || mdo daṅ mtshuṅs 'dod min nam ci ||

"Is it not the case that one can usually consider the Great Vehicle to be concordant with your discourses?" (Reply: "Yes")

If the question consists of more than one member, *'am* is omitted after the last member.

bu mo de 'gro 'am 'oṅ: "Does that girl come or does she go (away)?"
mi de dgra 'am gñen: "Is that man an enemy or a friend?"

Starting with the use of *'am* between several verbal and nominal predicates, the interrogative particle has developed into a simple enumeration particle that links several nouns where it carries either an additive, cumulative meaning ("and") or a disjunctive meaning ("or").

chu bo 'am mtsho 'am rgya mtsho na ña yod do: "Fish exist in either rivers, lakes or the ocean"

mi chen po 'am chuṅ ṅu źig: "A tall man or a small man"

6.7 The Final Particle of the Imperative Sentence

Tibetan verbs can be divided into two classes: First, there are the so-called strong verbs featuring two to four forms of stem gradation and then there are the weak verbs featuring no stem gradation at all. Strong verbs always have a specific imperative stem, whose form, however, may be identical with one of the other stems (cf. 9.1). The imperative particle *cig* is always preceded by the specific imperative stem of the verb in question, if such a stem exists. This rule does not apply to the negative imperative (prohibitive) and certain verbs that may also use the present stem (e.g., the verb *byed pa*) (see Capt.. 9.9.1.e)

mthoṅ źig: "See!" (no stem gradation)

byed cig: "do!"

byos śig: "Do !" (*byos* is the imperative stem of *byed pa*)

rta ma btaṅ: "Do not let the horse escape!"

The main verb (*btaṅ*) appeares here in the perfective stem. The following version is also possible.

rta ma btaṅ źig: "Do not let the horse escape!"

There are some verbs where the imperative particle may be omitted without replacement.

śog: "Go !", "Come !" (defective imperative stem of *gśegs pa*)

The stems *źu* and *gsol* are used in polite requests without any particle; they govern the terminative.

bstan du gsol: "I request (politely) to be instruct (by you)."

(*bstan du* is the terminative of the future/necessitative stem of *ston pa*, which is required in this case)

6.8 On the Origin of the Final Particles

There is reason to assume that the final particle of the declarative sentence *'o* is identical with the old demonstrative pronoun *'o* "this one". The old demonstrative pronoun *'o* may also be used as the affirmation particle "yes, indeed" and as the stem of the personal pronoun of the 1st pers. plural (cf. chap. 12.4).

The final particle of the interrogative sentence *'am* has probably developed from the adverb of negation *ma*. We are dealing here with the same type of interrogative formation as found in classical and modern Chinese, where the adverb of negation is placed between the twice repeated verbal stem, with the second verbal stem being occasionally removed for the sake of brevity.
The origin of the final particle of the imperative sentence is not clear. It may be derived from the indefinite particles.

mi: man
dge ba: virtuous
mchi ba (P mchis): to come, to go
mṅa' ba: to be there (hon)
ñi ma: sun
'char ba (P śar): to rise (sun)
bu mo: girl
mdzes pa: beautiful
dbul po: poor man
druṅ du: in the vicinity of
bdag: I
'chi ba (P śi): to die
ñams pa: to suffer harm
gźon pa: to be young
pha: father
'oṅ ba (P oṅs): to come
ji ltar: how?
rgya gar: India
gnaṅ ba: to give
mdo: discourse, sutra
theg chen mo: Great Vehicle
phal cher: usually, common
khyed cag: you (pl, hon)
mtshuṅs pa: to be similar to (daṅ)
'dod pa: to desire
min pa: not to be
gñen: friend
mtsho: lake
rgya mtsho: ocean
śog: go!, come!
ston pa (PF bstan): to teach
'gro ba (P soṅ): to go
źu ba: to request, please (term)
gsol ba: to request, please (term)

Exercise

rgan po: old
ston pa: teacher
tshur: here
'gro ba: living being
rkaṅ ba: foot
gsum: three
khyim: house
kha cig: some
skye ba (P skyes): to be born
gñen: friend
gñis: two
chuṅ ṅu: small
riṅ ba: to be long
bud med: woman

Exercise 6

Translate the following sentences into English:

๑ མི་ཆེན་པོ་དེ་སྐྱོན་པ་ཆེན་པོའོ།

๒ སྤྲིགས་པོ་གཞོན་པ་ཚུར་ཤོག།

๓ འགྲོ་བ་ཤུང་གསུམ་པ་མེད་དོ།

๔ དགྲ་མོ་དེ་བཀད་དམ་འདུག

๕ ཁྱིམ་དེ་དམར་རམ།

๖ རྟ་པ་ཁ་ཅིག་འོང་ངོ་།

๗ རྒྱ་གར་པ་འདི་ག་ག་ལ་སྐྱེས།

๘ དགྲ་དང་གཉེན་དེ་གཉིས་མེད་པའི་མི་ནི་མེད་དོ།

๙ རྒྱལ་མོ་དེ་ཤིའམ་མ་ཤི།

๑๐ གཡོག་པོ་ཚང་དུ་དེ་ག་ཐར་མ་ཡིན་ནམ།

๑๑ བློ་མ་ཆེན་པོ་དེ་ཇི་ལྟར་ཟམས།

๑๒ དཔུང་པ་གཉིས་པོ་དེ་རིང་ངམ་མི་རིང་།

๑๓ རི་བོ་དེ་ལ་རྩེ་མོ་གསུམ་ཡོད།

๑๔ བྱམ་རྩེ་དབུལ་པོ་དེ་ལ་བུད་མེད་གཏུམ་མོ་ཞིག་ཡོད།

๑๕ ཉི་མ་འཆར་བ་དམར་པོ་ཡིན།

7.1 The Plural Particles

Tibetan features five particles that are used to indicate the plural. These are:
rnams, tsho, cag, phrag and *'o cog*

The use of these particles is governed by the following rules:

(1) *rNams* is the most frequently occurring plural particles. It can be appended to all types of nouns.

mi: "man, human being" *mi rnams*: "men, human beings"

(2) *Tsho* is a noun carrying the meaning "amount, host". Hence, it is mainly used after terms for living beings as well as after pronouns and numerals.

ba: "cow" *ba tsho*: "cows"

'di: "this" *'di tsho*: "these"

'bum: "100 000" *'bum tsho*: "100 000"

(3) The application of *cag* is limited to pronouns:

bdag: "I" *bdag cag*: "we"

(4) *Phrag* is used to form collectives of numerals:

brgya: "hundred" *brgya phrag*: "hundreds"

stoṅ: "thousand" *stoṅ phrag*: "thousands"

bdun: "seven" *bdun phrag*: "a week" (lit. "the seven (days)")

(5) The particle *'o cog* is used to designate totality. It complies with the sandhi rules of the final particle *'o* and is frequently used after verbs.

mthoṅ ṅo cog: "all those who see"

bka' 'gyur ro cog: "everything belonging to the Kanjur"

7.2 The Collective Particle Dag

Dag, a cognate of *'dogs pa* ("to bind, to fasten") and *dog (pa)* ("bundle"), was originally a pure collective particle.

ri: "mountain" ri rnams ("isolated mountains")

ri dag: "mountain range" ("a group of mountains belonging together")

yun rin po dag: "for a fairly long period of time" (taken as a whole or unity)

Referring to objects usually occurring in sets of two, *dag* may also denote duality.

mig dag: "the set of eyes of a living being" => "the two eyes")

Hence, it became standard practice to render the Sanskrit dual by *dag*:

bram ze dag:"two brahmins"

Another extension of the concept of duality is the usage of *dag* with words denoting abstract concepts that basically have no plural.

mthu dag: "everything to be included in the concept of power"

chu dag: "everything to be included in the quality of water" (not referring to any concrete or specific water before one's eyes)

This leads us to the concept of generalisation, designating an individual as a representative of its class.

ṅa dag: "(people belong to the same class as) I (do)", "(people like) me"

mi dag 'chi'o: "human beings are mortal"

Because of its partial overlap with the concept of plurality—a group is after all also a multitude—the original function of *dag* was less and less clearly felt over centuries. This resulted in two things: (1) *Dag* became mistaken as a plural particle. (2) Its function became so weak that it occasionally serves as a mere metric filler in verse:

gźon nu dag: "O youth" (referring to the bodhisattva Mañjuśrī here)

However, the fact that *dag* was originally no plural particle itself can be seen from its combination with plural particles.

tshig rnams dag: "(a group of originally isolated) words"

tshig dag rnams: "(a plurality of groups of) words"

7.3 Position and Syntax of the Plural Particles

(1) Position
The plural particles occur only once and, independently of the number of the preceding and following attributes qualifying the reference word, always at the end of the expression.

bla ma rgan po rnams: "old superiors"

bla ma rgan po 'oṅ ba rnams: "the old, approaching superiors"

bla ma rgan po 'oṅ ba de rnams: "those old, approaching superiors"

As indicated by these examples, Tibetan does not employ the rules of congruency as it is found in the classical languages such as Greek, Latin or Sanskrit. This applies also to the case particles discussed below.

(2) Syntax
The Tibetan plural particles are essentially plural particles that indicate an unspecified quantity. There are only two exceptions to this rule, none of which occurs particularly frequently.

(a) Honourific Plural
khyed cag gi mdo: "your discourses" (addressing the Buddha)

(b) The plural particle need <u>not</u> be used when the plural is <u>clearly</u> indicated by the context. In particular, this is frequently the case with the first members of compounds.

lha'i dbaṅ po: "Lord of the gods"

7.4 Case Particles: General Observations

Tibetan grammarians distinguish eight case particles: (1) absolutive case particle (*ø*) (*ṅo bo tsam*), (2) a particle marking the object to which an action is directed (*la*) (*las su bya ba*), (3) ergative case particle (*gis*) (*byed sgra*), (4) a particle indicating the aim of an action (*la*) (*dgos ched*), (5) two particles indicating spatial, temporal or causal provenance or source (*las, nas*) (*'byuṅ khuṅ*), (6) the genitive case particle (*gi*) (*'brel sgra*), (7) the spatio-temporal locative case particle (*la*) (*gnas gźi*) and (8) the vocative case particle (*ø*) (*'bod sgra*).

These particles are typically appended to nouns and verbal stems and whose function is to establish a specific relationship between the preceding stem or noun and the following parts of the sentence. As far as the nouns are concerned, there are many parallels to the case constructions found in Indo-European languages. Because of this functional analogy, these particles are often called case suffixes or case particles and are given the names of the Indo-European cases. These case names are also used in this book, although one should bear in mind that they are little more than convenient markers that are given content through the respective function descriptions. The case names used in this book are: vocative, absolutive, ergative (*kyis, gis, gyis, yis, -s*), genitive (*kyi, gi, gyi, yi, 'i*), sociative (*daṅ*), allative (*la*), inessive (*na*), elative (*nas*), ablative (*las*) and terminative (*tu, du, su* and *r* after vowels). Note that the sociative particle is not included in the above list by the Tibetan grammarians.

Since it is likely that all case particles go back to independent nominal stems, it would be more appropriate, taking account of their origin and position in the sentence, to refer to them as (nominal) postpositions. However, the term postposition is in the current publication reserved for a particular class of inflected (i.e., case particle possessing) nominal stems.

The case particles occurring in connection with verbal stems are treated separately, since they call for a differently structured approach (chap. 14.1–6).

Included in the description of the case particles is the function of the zero-suffix or absolutive case (casus absolutus) covering the vocative, nominative and accusative cases of the Indo-European languages.

7.5 Absolutive Case: Vocative

The absolutive case may serve to indicate the vocative (*'bod pa'i sgra*).

lha: "O Lord!, O God!"

The vocative is often emphasised by means of a preceding (or less frequently enclitic) interjection.

kye rgyal ba or *rgyal ba kye*: "O Victorious One!"

The absolutive case also serve to indicate the patient of a verbal action (see, chpt 7.6).

7.6 The Ergative in Classical Tibetan: Technical Terms

Ergative language: a language whose case marking system distinguishes between the semantic roles of Agent (ergative case) and Patient/Theme (absolutive case). Accusative languages like Latin show another widely attested case-marking pattern: Agent/Theme (nominative) vs. Patient (accusative).

Ergativity is a term used in traditional descriptive typological linguistics to refer to a system of nominal case marking where the subject of an intransitive verb has the same morphological marker as a direct object, and a different morphological marker from the subject of a transitive verb.

Tibetan satisfies this criterion: [redacted] ergative case, while the theme of an intransitive verb and the participant are in the absolute case.

Absolutive: the name given in an ergative language to the case associated with both the Theme (alias: subject) of an intransitive verb and the Patient (alias: object) of a transitive. In most ergative languages, the absolutive is distinguished from all other cases by its lack of overt marking (Tib: *ṅo bo tsam*).

Agent Prominent: a label used in the present discussion for the Classical Tibetan transitive verb form which typically does not occur in a clause without an agent noun in the ergative case. When the agent is "missing" from the clause, its specific reference is always retrievable from the immediate context. An Agent-Prominent clause will tend to be reflected in English by the use of the active voice.

Agent: the semantic role filled by the typically animate, effecting participant in the action denoted by a transitive verb. In English there is a high degree of correlation between this role and the traditional notion of "subject of the clause". The agent in Classical Tibetan, however, receives its own case-marking which does not extend to "subjects in intransitives clauses".

Agentive Patient Prominent: a label used here for a Patient-prominent clause in which mention is made of the agent. Such clauses will typically be reflected in English in an agentive by means of the passive voice. It is suggested that the distinction between an Agent Prominent clause and an Agentive Patient-prominent clause is made in Classical Tibetan by means of word order (pp. 85–6, 91).

Ergative: name of a case which in languages like Classical Tibetan prototypically marks nouns in the semantic role of Agent. In multi-clausal sentences, the ergative is also found marking the instrument and clauses of reason, etc. (Tib: *byed sgra*).

Patient Prominent: a label used in the present discussion for a Classical Tibetan transitive verb form which may co-occur in a clause with a single noun in the absolutive case, the Patient. Mention of the Agent with a Patient-prominent verb is possible, but not obligatory. A Patient-prominent clause will tend to be reflected in English by an agentless passive.

Patient: the semantic role filled by the "undergoer" or affected participant in the action denoted by a transitive verb. In a language like Latin, there is a high degree of correlation between this role, the traditional notion "direct object of the verb" and the accusative case. In Classical Tibetan and other ergative languages generally, however, the Patient shares the absolutive case with the Theme.

Theme: the single argument associated with an intransitive verb. In Classical Tibetan the Theme and the Patient are both marked by the absolutive case.

7.7 Case-Marking Patterns in Classical Tibetan

Classical Tibetan is a verb-final language in which cases are marked by case particles (postpositions).

The marking of the three core arguments involved in (in)transitive clauses adheres to canonical ergative patterns:

(1) The single argument contracted by an intransitive predicate is designated Theme (T).
(2) In a transitive clause, the typically animate, effecting participant is referred to as Agent (A).
(3) The affected participant is referred to as Patient (P)

The description of Classical Tibetan case-marking in this way allows us to avoid using the highly ambiguous term subject.

In this connection, note simply that an English-type subject-case can accommodate each of the three semantic roles we distinguished for the description of Classical Tibetan case-marking, as well as the beneficiary role (B).

(1) (a) subject = T, as in *Tom awoke*

(b) subject = A, as in *Tom woke Ben*

(c) subject = P, as in *Tom was awakened by Ben*

(d) subject = B, as in *Tom was awarded the prize*

The important point to keep in mind is that Classical Tibetan, like other ergative languages, has no case corresponding to the English subject in its capacity for these divergent semantic roles.
In Classical Tibetan, the Theme and the Patient typically receive no postpositional marking and are said to be in the *absolutive* case. The agent is assigned the marked ergative case (*kyis*, *gyis*, *gis*, *yis*, *-s*). As in many other ergative languages, the ergative case also accommodates the instrument which is typically inanimate, co-effecting, and not central to the action of a transitive verb.

7.8 Transitive (tha dad pa) *versus* Intransitive (tha mi dad pa) Clauses

In an accusative language like English, one can point to the presence of an object to distinguish a clause with a transitive verb from one with an intransitive verb. Thus, in the following clauses:

(1) *The mirror broke*

(2) *Tom broke the mirror*

Only the verb in (2) takes an object, i.e., is transitive.

In (1) the noun phrase *the mirror* assumes the role of the Theme, while in (2) the same noun phrase has assumed the role of the Patient.

In the grammar of English, the difference between the Theme and the Patient in plain active clauses always correlates very clearly with distinct positions in the sentence. The Theme always precedes and the Patient always follows a verb like *break*.

In a language like Tibetan where Theme and Patient both receive identical case-marking and occur in pre-verbal position, we cannot point to the presence of a Patient as distinguishing a transitive from an intransitive clause:

(1) *me loṅ chag go:* "The mirror broke"
mirror AS break PE SF

(2) *tshe riṅ gis me loṅ bcag go:* "Tsering broke the mirror"
PN ER mirror AS break PE SF

List of Abbreviations used in this Section
AS: Absolutive case
EL: Elative case
ER: Ergative case
IP: Imperative particle
PE: Perfective tense
PN: Proper noun
SF: Sentence final particle
TR: Terminative case

Clearly, the presence of *me loṅ* does not distinguish (2) from (1), since the same word in the same case is found immediately preceding the verb in both clauses.

What distinguishes (2) from (1) is the presence in the former of a noun in the ergative case, an agent like *Tshe riṅ gis*.

It will be noted that unlike the English "break", the verbs in these Tibetan sentences are distinct: *chag* is the perfective of *'chag* (intransitive) "to break" while *bcag* is the perfective of *gcog*, transitive "to break".

The definitions formulated by the Tibetans to characterise the distribution of the prefixes in verbal stems like *'chag/gcog/bcag* stipulate the obligatory presence of an agent in clauses where the form *gcog* appears.

A transitive clause is defined by the Tibetans as referring to "an act directly related to a distinct agent".
An intransitive clause is defined negatively as indicating that "some quality is by itself already established or is sure to be established without direct reliance on an agent or the like."

The Tibetan notion of transitivity thus reflects the pattern of case-assignment in a language which, lacking a subject-case, marks agentive nominals (A) distinctly from non-agents (T/P).
In comparing intransitive with transitive clauses, the identically marked, non-agentive argument (T/P) is the constant; in terms of argument structure, the feature TRANSITIVE is acquired by the introduction into the clause of an agent.

This change in argument structure correlates with the marking of transitivity on the verb: *bcag* (abs) => *gcog* (trans).

EXAMPLE SENTENCES

Transitive: *gcod*, *bcad* (P), *gcad* (F), *chod* (I) "cut, discontinue something"

(1) *śiṅ bcad do*

wood cut PE SF

"The wood is split (by an unspecified agent)"

(2) *śiṅ mkhan gyis śiṅ dum bur bcad do*

woodsman ER piece TR cut PE SF

"The woodsman has split the wood into pieces."

(3) *śiṅ śiṅ mkhan gyis dum bur bcad do*

wood AS woodsman ER piece TR cut PE SF

"The wood has been split into pieces by the woodsman."

(4) *śiṅ mkhan gyis sta res śiṅ dum bur gcod do*

woodsman ER axe ER wood AS piece TR cut SF

"The woodsman splits the wood into pieces with an axe."

(5) *śiṅ dum bur chod cig*

wood AS bit TR cut IP

"Split the wood into pieces!"

Intransitive: *'chad, chad* (P) "something falls off, decays, wears down"

(6) *śiṅ dum bur chad do*

wood AS piece TR fall PE SF

"The wood has fallen into pieces (through natural processes)."

7.9 The Ergative Split in Classical Tibetan

Classical Tibetan verbs, like *dga'* with only one inflectional form (i.e., verbs unmarked for tense/aspect or imperative mood) tend to cluster at the low end of the transitivity scale, even though some of them do accommodate an Agent.

Compare monoform *mthoṅ* ("see") with *lta, bltas, blta, ltas* ("look at"), the latter with its full complement of four inflections.

Both verbs contract an Agent in the ergative, but they contrast in terms of controllability or volitionality: *lta* expresses a volitional and hence more transitive act.

There are other two-place verbs which, like *dga'*, are both uninflected for tense/aspect and intransitive by Tibetan criteria.

rgyal ba'i byuṅ gnas 'di yon tan thams cad gab nas
PN this excellence all hide EL

"This rGyal ba'i byuṅ gnas, having hid all this excellence..."

The fully transitive counterpart of *gab*, is *'gebs, bkab, dgab, khob* ("cover, conceal"). *Gab, gob* (I) is implicitly "middle voice", meaning "hide (oneself)". In such medio-reflexive predicates, the object is often not sharply distinct from the subject; note that the Patient in our example, *yon tan*, is interpreted as an inalienable part of the theme. Such verbs are relatively low in transitivity.

For a good discussion of the ergative split, see: T Takeuchi & Y Takahashi, "Split Ergative Patterns in Transitive and Intransitive Sentences in Tibetan: A Reconsideration", *Current Issues in Sino-Tibetan Linguistics*, ed H Kitamura *et al*, Osaka, 1994, pp. 649-659.

Exercise 7

Translate the following sentences into English:

๑ བྱམ་ཟེ་ཆོ་རིང་པོ་དེ་མཁས་པ་ཆེན་པོ་ཡིན་ནམ།

๒ ཀུ་ཡེ་གཞོན་ནུ་དག། ཁ་སང་དགྲ་པོ་བརྒྱ་ཐུག་བསད་དོ།

๓ བློ་མ་དེས་སྨས་པ། དཔལ་ཆོད་རྟེན་ཆེན་པོ་གསར་པ་སྟོང་ཐུག་ཅིད་དོ་ཞེས་སྨས་སོ།

๔ ཕྱིམ་བདག་གིས་འདི་སྐད་ཅེས་སྨས་སོ། བློང་ཕྱིར་བྱིན་ཅིག།

๕ བདུན་ཐུག་འདི་ནི་གཉེན་མཐུ་ཆེན་པོ་འོང་ངོ་།

๖ ཆུ་པོ་གཏིང་ཟབ་པོ་འདི་ལྕོས་ཤིག།

๗ རྒྱལ་པོ་དེས་བསམས་པ་བྱད་མེད་སྐྱག་པ་འདི་ཚོག་མཁས་སམ་མི་མཁས་ཞེས་བསམས་སོ།

๘ མཆོ་ཆུ་མེད་པ་འདི་ནི་ཉ་རྣམས་ཤིའོ།

๙ ཀྱེ་རྒྱལ་པོ་སྐྱིང་རྗེ་ཆེན་པོ་བུ་མོ་སྡིག་པ་བྱེད་པ་འདི་ནི་མ་སོད་ཅིག།

๑๐ བྱད་མེད་ཤན་མོ་ཟན་ཟ་བ་དེ་མི་སྐྱག་པའོ།

๑๑ གཞོན་ནུ་བློ་མཁས་པ་འདི་ནི་སྐྱིང་རྗེ་ཆེན་པོ་འམ། ཉང་བ་ཡིན་ནམ་ཞེས་མི་རྣམས་ཀྱིས་འདྲིའོ།

๑๒ བོད་ཡུལ་ནི་ཆེ་ཐུད་ཆེན་པོ་དང་མི་ཉང་བ་ཡིན།

๑๓ རྒྱ་གར་ནི་ཆེ་ཐུད་ཆེན་པོ་དང་མི་མང་བ་ཡིན།

๑๔ རྒྱལ་པོ་ཆེན་པོ་ལ་གཡོག་པོ་སྟོང་ཐུག་ཡོད།

๑๕ མི་ཡོན་ཏན་ཆེན་པོ་སྒྲོན་ཆུང་བ་ཤིན་དུ་དགོན་པ་ཡིན།

bram ze: brahmin
ba: cow
'bum: 100000
brgya: hundred
stoṅ: thousand
bdun: seven
bdun phrag: week
'oṅ ba (P'oṅs): to come
ma: mother
yon tan: virtue, excellence
skyon: vice
smad: son
dbaṅ po: lord
yun: time
tshig: word
mchod rten: stūpa
sems pa (P bsams, F bsam, I som(s)/sems): to think
bsam pa: thought
gtiṅ: ground
sgra: voice
blo: mind
rgyaṅ: distance
tshig bzaṅ: eloquent
bza' ba: food
bgo ba: clothing
sbyin pa (PI byin): to give
bu pho: son
me loṅ: mirror
'chag pa (P chag): to be broken
gcog pa (P bcag, F gcag, I chog): to break
śiṅ: wood
gcod pa (P bcad, F gcad, I chod): to cut
śiṅ mkhan: woodsman
dum bu: piece
sta re: axe
'chad pa (P chad): to fall into pieces
lta ba (P bltas, F blta, I ltos): to look at
thams cad: all
'gebs pa (P bkab, F dgab, I khob): to cover, conceal
gab pa: to hide

Exercise

tshe: time
riṅ po: long
mkhas pa: to be skilled, wise
kwa ye: oh! (interjection)
kha saṅ: yesterday
gsod pa (P bsad, F gsad, I sod): to kill
smra ba (P smras, I smros): to speak
da: now
gsar po: new
byed pa (P byas, F bya, I byos): to do
skad: word
glaṅ: ox
phyir: out, back
sbyin pa (PI byin): to give
mthu: strength, power
chu bo: river
sdug pa: beautiful
kye: oh!
sñiṅ rje: compassion
sdig pa: sinful
zan: food
za ba (P zos/bzas, F bza', I zo(s)): to eat
ñuṅ ba: small
'dri ba (PI dris): to question, to interrogate
yul: country
che khyad: size
maṅ po: many
śin tu: greatly, very
dkon pa: (to be) rare

8.1 Ergative Particle: Form

The form of the ergative particle (*byed sgra*) depends on the preceding final sound.

kyis after the final consonants: *d(a), b(a), s(a)*	Example: *smad kyis, rgyab kyis, lus kyis*
gis after the final consonants: *g(a), ṅ(a)*	Example: *mig gis, dbaṅ gis*
gyis after the final consonants: *n(a), m(a), r(a), l(a)*	Example: *zan gyis, lam gyis, mthar gyis, żal gyis*
-s after final vowel sounds and instead of *'(a)*	Example: *ṅas, mdas, des*
yis serves as syllabic equivalent to *-s(a)* to fill in the metre	Example: *mda' yis*

The form *-s*, according to the indigenous grammatical tradition, is derived from the form *'is*.

8.2 The Function of the Ergative

(1) The Ergative of the Agent

The ergative is the case of the agent (*byed pa po ston pa*) with all transitive and causative verbs; hence, the logical subject in sentences with transitive predicate is marked by the ergative case particle.

mi des 'di skad ces smras so: "That man said the following."

More literal: "By means of that man (as agent), a saying took place as follows."

rgyal po des dgra bo rnams bcom mo: "The king conquered the enemies."

More literal: "By means of the king (as agent), a-conquering-of-the-enemies took place."

Transitive verbs govern the ergative of the agent also when they occur in their nominal form, that is to say, when they occur as verbal nouns or as verbal adjectives.

dgra bos bstod pa mi 'dod pa yin: "The praising by an enemy is not desired."

More literal: "The-praising-by the-enemy, it is not desired."

Please note that the verbal noun *dgra bos bstod pa* may be marked with case particles, such as the ergative as described in section (3).

Since *bstod pa* is also a verbal adjective, we can translate the clause *dgra bos bstod pa* also as: "he who is praised by the enemy". This expression may also function as agent for a transitive verb.

rgyal po dgra bos bstod pas bram ze dgra bos bsad pa rnams mthoṅ ṅo: "The king who was praised by the enemy saw the brahmins who were killed by the enemies."

(2) The Ergative of the Instrument

The ergative of the means or instrument (*byed pa ston pa*) designates the means by which a verbal action is carried out.

rigs ṅan gyis chom rkun ral gris bsad do: "The executioner killed the thief with the sword."

(3) The Ergative of Reason/Ground

The ergative of reason (*rgyu mtshan ston pa*) gives the cause for the following verbal action.

las dge ba rnams kyis byaṅ chub thob bo: "By reason of his virtuous deeds, he attained enlightenment."

The ergative indicating the reason occurs particularly frequently with verbal substantives. In translation, it is often best to render it as a causal subclause.

ba laṅ legs par ma bsruṅs pas stor to: "Since the ox was not properly guarded, it got lost." (lit. "The ox got lost due to not-having-well-guarded.")

In addition to the causal ergative, one also meets with the ablative of reason (chap. 12.4) and certain periphrastic constructions using causal postpositions (chap. 17.6) with an identical function.

(4) The Ergative of Accompanying Circumstances and the Ergative of Manner

The modal ergative either indicates an accompanying circumstance of the following verbal action or the manner in which it takes place.

grogs po maṅ po rnams 'dzin pas legs 'gro soṅ ṅo: "Taking (with him) many friends, Legs 'Gro went away." (lit. "Legs 'Gro went away, by taking many friends with him.")

bdag gis gus pas phyag 'tshal lo: "I bow down with reverence."

rigs pas dpyod pa: "to examine something in a fitting manner"

sñiṅ rje med pas: "in a non-compassionate manner"

In this fashion, Tibetan forms many modal adverbs not only from adjectives and verbal substantives (as in the above examples) but also from plain substantives.

rim gyis: "gradually, in succession, in series" derived from *rim pa*: "series, order, succession"

skad cig gis: "instantaneously" derived from *skad cig*: "instant, moment"

There are some cases where the modal ergative approaches the modal absolutive case.

stobs kyis thub pa: "to surpass someone with respect to strength"

The modal ergative fulfils a function similar to that of the modal ablative (chap. 12.2) and the modal terminative (chap. 13.5).

(5) The Ergative and Verbs

In addition to the above described main functions, the ergative occurs also in connection with various verbs. Usually, these are listed in Jäschke's dictionary with the respective verb. I shall give here only two examples:

The verb *'debs pa* ("to strike, to hit") has many idiomatic expressions governed by the ergative. There are also several verbs expressing fear that often require the ergative as patient-case (besides the allative, elative and ablative), e.g., *'jigs pa, dṅaṅ ba, dogs pa*)

bu'i ma ma yin pa des ni bu la sñiṅ rje med pas snad kyis mi dogs te mthu ci yod pas draṅs so: "The (woman) who was not the mother of the son, pulled with all her strength at the boy without fearing an injury since she had no compassion for the boy. (Please note the various functions of the ergative in this sentence.)

8.3 The Isolation/Topical Particle

(1) With the help of the isolation/topical particle *ni* (*ni sgra*) meaning "as concerns ..." (that has already been used several times in previous examples), Tibetan emphasises or isolates a single word or a whole expression from the remainder of the sentence.

These expressions, ending in the isolation/topical particle *ni*, appear mostly at the beginning of the sentence, producing the proleptic case that can be taken up in the following sentence with any case particle.

ṅa ni mi 'gro'o: "As concerns me, I shall not go."

ṅa'i rigs ni bram ze yin: "As concerns my caste, it is (that of) a brahmin."

dgra bo rgyal pos bcom pa ni rigs ṅan gyis ral gris bsad do: "As concerns the enemy that was conquered by the king, he was killed with a sword by the executioner."

dam pa rnams ni chags (daṅ) bral (ba'i) gtam ... : "The dispassionate speech of noble beings..." (lit. "As concerns noble beings, their dispassionate speech ...")

(2) In addition, *ni* occurs frequently after chapter headings and titles.

In this introductory function, it comes very close to the use of the colon or the em-dash in modern European writing, and is best left untranslated.

le'u gsum pa ni: "(Now) the third chapter"

Likewise, one meets with sentences where *ni* is used to conclude, with emphasis, the first part of the frame-constructions enclosing direct speech.

If rendered in the proleptic absolutive case, every nominal expression in a sentence can be positioned at the beginning of a sentence, quite independently of its case functions within the sentence. The proleptic absolutive case serves here to indicate the importance of the nominal expression and functions as an emphasis marking device. The proleptic absolutive case is frequently strengthened by means of the isolation/topical particle *ni*.

bram ze dbul po de ni khyim bdag gyis de la bza' ba daṅ bgo ba byin no: "With respect to the poor brahmin, the householder gave him food and clothing."

des smras pa ni ... ces (or *żes*) *smras so*: "With respect to the saying by that one..., he said the following: "...".

In English we may translatte this expression as: "That one said: "..." ot "He said: "...".

(3) Occasionally, *ni* is also used to emphasise a word in the middle of a sentence (that is, not at the beginning).

dgra bo rgyal pos bcom pa ni rigs ṅan gyis ral gris ni bsad do: "As concerns the enemy that was conquered by the king, he was killed by the executioner <u>with a sword</u> (and not with any other means of execution)."

The nuance thus indicated, can often only be expressed in translation by typographical means or by adding another subclause in parentheses. (For the use of the particle *ni* following *na* and *nas*, see: chap. 14.4 and 14.6)

(4) Finally in metric contexts, *ni* is often found as a filler for metrically incomplete feet. In those cases, it may occur—with correspondingly weakened power of emphasis—after any part of a sentence, but only in metric weak positions (chap. 20.4).

The particle *ni* is definitely the weakest and most enclitic of all particles; that is to say, all other enclitic particles such as the indefinite particle or the demonstrative pronoun have to precede it. Moreover, the isolation/topical particle *ni* does not take a case ending itself.

8.4 The Tibetan Verb: General Remarks

In Tibetan, it is much more difficult to spot the difference between a verbal stem and a nominal stem than, for example, in most Indo-European languages (other than English) where the verb and noun are often already distinguished morphologically. A great number of stems are both verbal and nominal stems, with the so-called case particles (with the exception of the ablative particle *las*) equally appendable to both types of stem. In addition, Tibetan makes ample use of the nominalising particle *pa*, which allows it to use a verbal stem nominally.
However, there are a number of formal criteria that distinguish a verbal stem from a nominal stem. Only the verbal stem accepts the final particles of the imperative sentence, coordinating particles and the connecting particles with auxiliary verbs. Moreover, remnants of inner flexion (chap. 9.1, 17) are found only with verbal stems.

Other particles, such as the isolation/topical particle, plural particles, collective particle, diminutive particles, intensive particles, possessive particles, indefinite particles and adverbial particles follow only after nominal stems (or the nominal aspect of a stem that is both verbal stem and nominal stem).

As we have already discussed in chapter 7.6 and 8.2, the classification into transitive and intransitive verbs is extremely important:

Transitive verbs, by definition, are those that may have an patient and an agent.

Intransitive verbs, in contrast, are verbs that do not govern a patient, but only a participant designating those who take part in the verbal action, in other words, the theme.

Judging by the English translation of a Tibetan verb, we can classify Tibetan verbs into two categories:

(1) Intransitive verbs = *gnas pa*: "(to) sit"

(2) Transitive verbs = *gsod pa*: "(to) kill"

It needs to be emphasised, however, that there is no change in voice with one and the same Tibetan verb, even if, for stylistic purposes, this may have to be introduced in the translation.

rgyal pos dgra bo gsod do

(1) Literal: "An enemy-killing by the king takes place."

(2) Active: "The king kills the enemy."

(3) Passive: "The enemy is killed by the king."

Exercise 8

Translate the following sentences into English:

๑ རྒྱལ་པོ་སྐྱིང་རྡེ་ཆེན་པོ་དེས་དགྲ་པོ་སྤྱི་པ་ཆེན་པོ་དེ་མ་བསད་དོ།

๒ བྱམ་ཅེ་ཚན་པོ་ཚོམ་ཀུན་རྣམས་ཀྱིས་རལ་གྲིས་བསད་པ་དེ་ནི་མི་རྣམས་ཀྱིས་དེ་ནི་བློ་ཟབ་པོའོ་ཞེས་སྨྲའོ།

๓ གྲུང་བདག་གིས་ཉོས་པ་དེ་རྣམས་ནི་གྲོགས་པོ་དེས་ལེགས་པར་མ་བསྟངས་སོ།

๔ བྱམ་ཅེ་ནི་རིགས་བཟང་པོ་ཞིག་ཡིན།

๕ རིན་ཆེན་དངུལ་སྐྱོང་ཕྱག་བརྒྱ་རྣམས་ཀྱིས་ཉོས་པ་དེ་སྐྱོར་ཏོ།

๖ བདག་ནི་ཕྱིག་པ་ཆེན་པོ་རྣམས་བྱས་པས་བྱང་ཆུབ་མི་ཐོབ་བོ།

๗ གཉེན་ལེགས་པར་མ་དཔྱད་པ་ནི་བག་མེད་པ་མ་བྱོས་ཅིག།

๘ ཁ་ཏན་པོས་སྐུ་ཟབ་པོས་ལས་སྤྱི་པ་མ་བྱོས་ཤིག་ཅེས་སྐུས་པས་བདག་གིས་ནུས་པ་ཅི་ཡོད་པས་ལས་དགེ་བ་རྣམས་བྱའོ།

๙ མཆོད་རྟེན་རིན་ཆེན་བཟང་པོ་བདུན་དང་ལྡན་པ་གྲུས་པས་མཆོད་ཅིག།

๑๐ ཚོག་བདག་གིས་སྐྱས་པ་བཅོས་མ་མ་ཡིན། བདག་གིས་སྐྱས་པ་བདེན་པ་ཡིན།

๑๑ བྱམ་ཅེ་ཆུ་གང་པ་རྣམས་ཀྱིས་འདི་སྐད་ཅེས་སྐྱས་སོ། བ་རྣམས་མ་སོང་ཅིག།

๑๒ ཞིང་པ་མོ་མིག་མི་མཐོང་བ་འདི་ག་ནི་ཚ་རིང་མོ་ཡིན།

๑๓ དགྲ་པོ་སྡར་མ་རྣམས་ཀྱིས་དོགས་པ་ཆེན་པོས་འདི་སྐད་ཅེས་སྐྱས་སོ། ཀྱེ་རྒྱལ་པོ་བདག་ཅག་མ་སོང་ཅིག།

๑๔ བྱིས་པ་རྣམས་ཚུར་ཤོག། སུ་ཞིག་ཉམས།

๑๕ ཆུ་མཚོ་ནི་ཆུ་གཏིང་ཟབ་པོའམ་མི་ཟབ་པོ།

rgyab: the back
smad: (1) the lower part, (2) child
lus: body
mig: eye
dbaṅ: (1) lord, (2) power
lam: way
źal: face
mda': arrow
'joms pa (P bcom, F gźom, I chom(s)): to conquer
stod pa (PF bstod): to praise
'dod pa: to desire
rigs ṅan: executioner
chom rkun: thief
ral gri: sword
las: deed
dge ba: virtuous
byaṅ chub: enlightenement
'thob pa (P thob, I 'thob): to reach, to find, to obtain
ba laṅ: ox
legs par: properly
sruṅ ba (P bsruṅs, F bsruṅ, I sruṅs): to guard
stor ba: to get lost
maṅ po: many, numerous
'dzin pa (P bzuṅ, F gzuṅ, I zuṅs): to take
gus pas: respectfuly
phyag 'tshal ba: to bow down
rigs pas: in a fitting manner
dpyod pa (PF dpyad): to examine
rim gyis: gradually
rim pa: series, order
skad cig gis: instantaneously
skad cig: instant, moment
stobs: strength
thub pa: to surpass
snad: injury
dogs pa: to be afraid of
mthu: force
'dren pa (P draṅ, F draṅ, I droṅs): to pull at
rigs: caste
dam pa: noble, holy
chags bral: dispassionate
gtam: speech
le'u: chapter
gnas pa: to sit, to be
'jug pa (P bcug, F gźug, I chug): to cause, let happen

Exercise

sdig pa: sin
gsod pa (P bsad, F gsad, I sod): to kill
ño ba (PI ños): to buy
legs par: in a good, proper manner
sruṅ ba (P bsruṅs, F bsruṅ, I sruṅs): to guard, to protect
rigs: caste, family
rin chen: jewel
dṅul: silver, money
stor ba: to be lost
bag med pa: to be careless
sgra: voice
nus pa: ability
ci: which?, why?, how?
dge ba: virtuous
ldan pa (daṅ): to be endowed with
gus pa: respect
bcos ma: insincere
bden pa: true
sdar ma: coward
byis pa: child
tshur: to this place

9.1 The Stem forms of the Tibetan Verb and its Meanings

With a number of Tibetan verbs, modifications in the prescript, radical, vowel and final sound may lead to the creation of four different verb stems. Each of these four stem forms has a certain grammatical function which will be described below. However, there are also verbs that possess only three stem forms, other possess only two and a considerable number of verbs have only one stem form. In those cases a single form can assume the functions of two or more stem forms. If this is the case, we may speak of a coalescence of stem forms:

(1) Four Stem Forms:

Present	**Perfective**	**Future**	**Imperative**	
1. *byed*	2. *byas*	3. *bya*	4. *byos*	"to do"

(2) Three Stem Forms:

1. *rñed*	2. *brñes*	3. *brñed*	4. *rñed*	"to obtain"	(1 = 4)
1. *snar*	2. *bsnar*	3. *bsnar*	4. *snor*	"to lenghten"	(2 = 3)
1. *'khol*	2. *bkol*	3. *'khol*	4. *khol*	"to spare"	(1 = 3)

(3) Two Stem Forms:

1. *sbyin*	2. *byin*	3. *sbyin*	4. *byin*	"to give"	(1 = 3, 2 = 4)
1. *'phrad*	2. *phrad*	3. *phrad*	4. *phrad*	"to meet"	(2 = 3 = 4)

(4) One Stem Form:

1. *mthoṅ*	2. *mthoṅ*	3. *mthoṅ*	4. *mthoṅ*	"to see"

The morphological rules underlying the stem formation of the Tibetan verb will be discussed in chapter 19.

Conventionally, these four stem forms are referred to as present, perfective, future and imperative. Although this terminology does not exactly match their functions, it will be retained here for two reasons:

(1) Indigenous Tibetan grammars use almost identical terminology (*byed tshig* or *da lta ba'i tshig* for the present stem; *'das tshig* for the perfective; *bya tshig* or *ma 'oṅs ba'i tshig* for the future and *bskul tshig* for the imperative)

(2) They are used in practically all European dictionaries of the Tibetan language with those names.

General Observations concerning the Classical Tibetan Tenses

The perfective and future forms often do not correlate with strict temporal reference:

The label "perfective" adopted for the second Tibetan inflectional form (*'das pa*) is more accurate than "past". The so-called "future" (*ma 'oṅs pa*) is even more problematic:

(1) Sanskrit future forms are almost never translated by the Classical Tibetan future simple form; the Classical Tibetan present, either simple or periphrastic, is the usual form for rendering the Sanskrit future tense.

(2) Examples from dictionaries demonstrate that the Tibetan present is often used with (English) future sense.

(3) The Classical Tibetan "future", both the simple and the periphrastic in *par bya*, usually expresses the "passive voice" and necessity.

(1) The Present Stem

The present stem is the general stem that has no modal or temporal restrictions. It can be used to express, first, a generally valid condition; second, an actual and enduring condition; third, a condition that takes place in the historical past projected into the present by the narrator and, fourth, as a future indicator in translation literature.

(a) *skye bo dam pa yon tan rnams kyis sgrogs so*: "A noble being is extolled by reason of its noble qualities."

(b) *da ltar bdag gis khyim la dur tsam du 'dzin no*: "Now I regard my house as nothing but a grave."

(c) *rgyal po mdzes pa źes bya ba źig 'byuṅ ṅo*: "There was (once) a king called 'The Beautiful One'."

(2) The Perfective Stem

There is reason to believe that originally the perfective stem had a pure aspect-character that characterised the verbal action in view of its completion. The exact tense is derived from the context.

We can distinguish five different applications of the perfective stem.

(a) Description of a Completed Verbal Action

bdag gis rdo ba źig 'phaṅs pas rta gum mo: "Since I had flung a stone (at the horse), the horse died"

In this context, the action of dying has come to completion. Compare this to the following application.

bdag gis rdo ba źig 'phaṅs pas rta 'gum mo: "Since I have flung a stone (at the horse), the horse is (now) in the process of dying."

In the last example, we do not learn anything about the outcome of the verbal action.

(b) Temporal Subordination

glaṅ soṅ nas stor to: "After the ox had run away, it got lost."

It is only after the running away has come to a completion that we can speak of the getting lost.

(c) Causal Subordination

Compare the form *'phaṅs pas* in example (a). It is only after the completion of the flinging of the stone that the result of this verbal action can take place.

(d) Conditional Subordination

brtson par byas na ... : "When one has exerted oneself... ."

The perfective stem indicates here that only the completed verbal action of the conditional sentence will produce the result (that, however, is not given here). Of course, we may also find non-perfective verbal actions (i.e., in the present stem) in the conditional subclause.

(e) Concessive Subordination

btsal kyaṅ dṅul ma brñes so: "Although (they) had looked, (they) did not find the money."

The perfective stem indicates that the search—fruitless—was abortive.

Note, in particular, the application of the perfective stem with the prohibitive (see chap. 10.3).

rta ma btaṅ źig: "Do not let the horse escape !"

The independence of the perfective stem from any particular point in time is shown in its use with the perfective future (chap. 16.3).

bskyabs par 'gyur ro: "They will have been guarded."

(3) The Future Stem

The future stem too, contrary to its designation, is not a temporal stem, but serves as a modal stem with necessitative or voluntary meaning. It expresses that a verbal action (that has not yet begun) needs to be carried out or the intent of an action.

(a) Necessitative Application

rig pa naṅ par 'chi yaṅ bslab po: "Knowledge needs to be learned, even if one is to die on the next day."

(b) Voluntative Application

bdag gis dgra bo gsad do: "I shall kill the enemy." or "The enemy is to be killed by me."

In the voluntary application, it is sometimes necessary to render the future stem with a future meaning ("I shall kill the enemy"). This has two reasons: First, as in English, the future may have voluntary character; and second, the necessitative interpretation always has a future component, since it refers to actions that have not yet been carried out. However, in almost all cases it is the necessitative aspect of the future stem that is the most pronounced one; the simple future is expressed in Tibetan only periphrastically (cf. chap. 16.3).
One necessitative stem is particularly frequent:

ces bya ba: "one who is to be called thus, so-called, (so and so) designated"

(4) The Imperative Stem

The main function of the imperative stem is to express the imperative application of a verbal action. However, it also occurs very often in an optative context. The imperative is used for all three persons.

ltos źig: "See !"

phan tshun sems ni mñen gyur cig: "May they develop an affectionate disposition towards each other."

9.2 The Sociative Particle

From the point of view of its function, the sociative particle *daṅ* (*daṅ sgra*) is to be categorised as a case particle. Like the case particles, its function is to express a certain relationship between two (nominal) stems. Its application as a conjunction is derived from its function as a case particle and is therefore secondary.

The sociative particle expresses the fact that its preceding stem is either connected with the following stem or accompanied by the following stem.

We can distinguish five areas of application:

(1) Connecting two Nominal Stems

bu gñis daṅ btsun mo daṅ rgyal po soṅ ṅo: "(His) two sons, the queen and the King left."

Cases where a purely sociative relationship between two nominal stems is expressed by means of *daṅ* are not very frequent. More often than not, *daṅ* has lost its sociative character and has turned into a simple conjunction.

bgo ba daṅ bza' ba: "clothing and food"

(originally: "clothing together with food")

However, in many cases the case particle character of *daṅ* is retained orthographically through the insertion of the *śad* after each *daṅ*.

pha daṅ | ma daṅ | bu pho daṅ | bu mo daṅ |: "(including) father, mother, son and daughter"

While *daṅ* usually occurs after each member of an enumeration, it may be omitted after the last one.

(2) The Sociative Particle Connecting a Nominal Stem with Adverb (postposition), Adjective or Verb

In classical Tibetan, the sociative relationship is frequently expressed not through *daṅ* alone, but through the adverb *daṅ lhan cig tu*. Formally, it is possible to view *lhan cig tu* as a postposition that governs the sociative.

rgyal po btsun mo daṅ lhan cig tu gśegs so: "The king comes (came) together with his spouse."

In a similar way, Tibetan also forms a number of other adjectives and verbs with the sociative particle. Generally, we are dealing here with words that express a connection, an accompanying or a separation.
khyim daṅ ñe ba (*riṅ ba*): "close to/distant from the house"

gñen daṅ 'grogs pa (*'bral ba*): "to be accompanied by/separated from a friend"

In this function, the sociative can also be replaced by the terminative (cf. chap. 13.5).

(3) The Sociative Particle after the Verbal Substantive

The sociative particle *daṅ* has an important syntactical function when it occurs after the verbal substantive. In keeping with its original meaning, *daṅ* in these cases expresses the fact that the action designated by the verbal substantive accompanies the following verbal action in terms of time, i.e., that it takes place simultaneously.

If the verbal substantive is formed with the present stem, we are dealing with a coordination between two enduring (durative) or generally valid verbal actions. In other words, there is a true simultaneity with the specific timing of the following verbal action.

des 'oṅ ba daṅ smras so: "While he was coming, he said (the following)." or "Simultaneously with the coming, he said (the following)."

If the verbal substantive is formed with the perfective stem, there is a anteriority (of the preceding verbal action) with the following verbal action. That is to say, the following verbal action takes place *immediately* after the action of the verbal substantive that is followed by the sociative particle.
(Please note that a completed verbal action can only occur in the past or in the future.)

... *źes smras pa daṅ dgra bo bsad do*: "Immediately after he had said thus..., he killed the enemy."

This construction is a good example of the aspect-character of the Tibetan perfective stem.

It is very rare to meet with the future stem followed by *daṅ*. However, we must not confuse this with the very frequent application of *daṅ* after the verbal substantive of the future stem, where *daṅ* has merely a copulative function.

For details about the connection of imperative stems with *daṅ*, see (4).

sman zos pa daṅ nad sos so: "Immediately after he took the medicine (i.e., because), he was cured from illness."

yi ge slob pa daṅ mkhas par 'gyur ro: "By learning the script, one becomes a scholar."

(After *daṅ* following a verbal substantive, there is often a single *śad*.)

(4) The Sociative Particle Appended to the Imperative

The sociative particle *daṅ* is also used to connect one imperative clause with a following imperative clause or with a declarative clause. The imperative particle of the first clause may be omitted before *daṅ*.

khyod legs par ñon cig daṅ | khyod la bstan par bya'o |: "Listen well, I shall explain it to you" (*khyod la* is allative particle in dative function, *bstan par* is terminative in modal function)

tshur śog rgyal po'i druṅ du 'doṅ daṅ | des 'u bu cag gi źal che gcod do |: "Come here ! Let us go to the king; he will make a decision for us."

(*'u bu cag gi*: genitive of benefit and harm)

(5) The Sociative Particle after Repeated Nominal Stems

If occurring between two or more identical nominal stems, the sociative particle *daṅ* is to be interpreted as a distributive particle.

źag daṅ źag: "day after day, day for day"

khyim daṅ khyim: "house after house, house for house.

Even here, we can still find traces of the sociative function of the particle *daṅ*, since the distributive sense is actually expressed by means of the repetition, with *daṅ* only connecting the two stems

Exercise 9

Translate the following sentences into English:

๑ དམན་པ་འཇོར་པ་ཆེན་པོ་ཡང་རིགས་བཟང་པོས་རིག་པ་དང་བརྩོན་པས་འཛིམས་སོ།

๒ ཡོན་ཏན་ཚང་བ་རྣམས་ང་རྒྱལ་ཆེའོ། མཁས་པ་རྣམས་དུལ་བས་གནས་སོ། ཆུ་ཕྲན་རྟག་ཏུ་ཀུ་ཅོ་ཆེའོ། རྒྱ་མཚོ་ནི་ཅ་ཅོ་གཡ་སྟོགས།

๓ དམ་པ་དུལ་བས་རང་དང་གཞན་རྣམས་རྒྱོང་ངོ། ཤིང་འབྲས་བུ་དང་ལྡན་པས་རང་དང་གཞན་རྣམས་སྐང་ངོ།

๔ ཏྲན་པོ་འཇོར་པ་ཐོབ་པ་དང་བདེའོ། རྒྱ་པོ་དམ་པ་སྦྱིན་པ་ཕྱིན་པ་དང་བདེའོ།

๕ འདི་ནི་གཉེན་འདི་ནི་དགྲ་པོ་ཞེས་བྱོ་གྲོས་ཆུང་བ་རྣམས་ཀྱིས་འཆེད་དོ།

๖ རྒྱ་པོ་དམ་པ་རྟག་ཏུ་འཕྱང་ལྷོག་མེད་པ་རིན་ཆེན་དང་འདྲའོ།

๗ རྒྱ་པོ་ངན་པ་སྐང་མདའ་དང་འདྲ་བ་ཆུང་ཟད་ཙམ་ཀྱིས་བརྟན་པ་དང་འབྲལ་ལོ།

๘ དགྲ་པོ་རྣམས་དང་འཐབ་པ་དང་དཔའ་པོས་དམག་མི་རྣམས་གཏམ་འདིས་བརྩོན་པར་བྱོས་ཤིག་དང་རྒྱལ་དང་ཉེའོ་ཞེས་བསྒུལ་ཏོ།

๙ རྒྱ་པོ་དམ་པ་ངན་པ་དང་འགྲོགས་པས་མི་ཐམས་ཅད་ཀྱིས་དེ་ཡང་བདག་ཉིད་ངན་པ་ཡིན་ཞེས་སེམས་སོ།

๑๐ དམན་པ་རྒྱ་པོ་དམ་པ་བསྟེན་པས་སྤྱོད་ཚུལ་འདིས་བདག་ཉིད་ངན་པ་སྤོང་ངོ།

๑๑ རི་པོ་ལྟ་རྣམས་ཀྱིས་མི་གཡོ་བ་ལྟར་བདག་ཉིད་ཆེན་པོ་བརྟན་པ་ཡིན།

๑๒ ཤིང་བལ་ཚུང་དུས་གཡོ་བ་ལྟར་སྤྱོད་ཚུལ་དམན་པ་འཕྱང་ལྷོག་ཆེན་པོ་ཡིན།

๑๓ དཀྱུ་ལྷོ་ཆེན་པོས་མི་གཞན་རྣམས་བརླུན་ཀྱིས་བདེ་བླག་ཏུ་སླུའོ།

๑๔ ཀུན་པོ་རྣམས་ཀྱིས་དེ་ནི་ཁྱི་ཡིན་ཅེས་སྨས་པས་བྱམ་ཟེ་བསྨས་པས་ར་མ་དཏུལ་སྡུམ་ཙུས་ཉོས་པ་བཏང་ངོ།

๑๕ རྟག་ཏུ་བདེན་པ་སྨོས་ཤིག་དང་ལས་ངན་པ་མ་ཟེད་ཅིག།

byed pa (P byas, F bya, I byos): to do
rñed pa (P brñes, F brñed): to obtain, to find
sñad pa (PF bsñad, I sñod): to harm
'khol ba (P bkol, I khol): to spare
sbyin pa (PI byin): to give
'phrad ba (PFI phrad): to meet
da lta ba: present (tense)
'das pa: perfective (tense)
ma 'oṅs ba: future (tense)
skul tshig: imperative
sgrog(s) pa (P bsgrags, F bsgrag, I sgrogs): to praise
dur: grave
tsam du: only
'dzin pa (P bzuṅ, F gzuṅ, I zuṅ(s)): to hold, to grasp
'byuṅ ba (PI byuṅ): to be, to become
'phen pa (P 'phaṅs, F 'phaṅ, I ('phoṅ/phaṅs): to throw
'gum pa (P gum/'gums): to die (hon)
brtson pa: to exert oneself
'tshol ba (PF btsal/btsol, I tshol): to seek, to search
gtoṅ ba (P btaṅ, F gtaṅ, I thoṅ): to send, to set free
skyob pa (P bskyabs, F bskyab, I skyobs): to guard, to protect
'gyur ba (PI gyur): to become
naṅ par: on the following morning
slob pa (P bslabs, F bslab, I slobs): to learn
ces bya ba: so-called
phan tshun: mutually
mñen pa: soft, flexible
btsun mo: lady, queen
bgo ba: clothing
bza' ba: food
lhan cig tu: together (*daṅ*)
gśegs pa (I gśegs/śog): to go, to come (hon)
ñe ba: to be close to (*daṅ*)
'grogs pa: to be accopained by
'grogs pa: to be accompanied by (*daṅ*)
'bral ba (P bral): to be separated from (*daṅ*)
daṅ bcas pa: to possess
daṅ ldan pa: to be endowed with
mkhas pa: wise, scholar
sman: medicine
nad: illness
gso ba (P gsos/(b)sos): to heal, to cure
ñan pa (I ñon): to hear, to listen
ston pa (PF bstan): to teach, to explain
druṅ du: in the presence of
'doṅ ba (P doṅ, I ('doṅ): to go, to procede
'u bu cag: we
źal che: decision
źag: day

Exercise

dman pa: low, mean
'byor pa: wealth, property
brtson pa: effort
'joms pa (P bcom, F źom, I chom(s)): to conquer, to destroy
ṅa rgyal: arrogance, pride
dul ba: good behaviour, discipline
chu phran: drop of water, stream of water
rtag tu: always
ku co: noise
ca co: noise
sgrogs pa (P bsgrags, F bsgrag, I sgrogs): to call
skyoṅ pa (P bskyaṅs, F bskyaṅ, I skyoṅs): to protect
raṅ: self
gźan ba: other
'bras bu: fruit
sruṅ ba (P bsruṅs, F bsruṅ, I sruṅs): to sustain
blun po: fool
'thob pa (P thob): to reach
bde ba: to be happy
blo gros: mind, understanding
'byed pa (P phye/phyed/phes, F dbye, I phyes): to discriminate
'gyur ldog: change
'dra ba: to be similar to (*daṅ*)
ṅan pa: evil, bad
sraṅ mda': scale-beam
cuṅ zad: a little
tsam: only
brtan pa: to be firm, steadfast
'thab pa: to fight with (*daṅ*)
dpa' bo: hero
dmag mi: soldier
gtam: speech
skul ba (PF bskul): to exhort
bdag ñid: nature
sten ba (PF bsten): to depend on
spyod tshul: conduct
spoṅ ba (P spaṅs, F spaṅ, I spoṅs): to give up, to avoid
g.yo ba (PI g.yos): to move

ltar: like, as
bdag ñid chen po: noble-minded being mahātman
śiṅ bal: cotton
brdzun: lie
bde blag tu: easily
slu ba (P bslus, F bslu, I slus): to deceive
ra ma: goat
sum cu: thirty
bden pa: truth

10.1 The Genitive Particle: Form

Just like the ergative particle, the genitive particle (*'brel sgra*) also has five different forms depending on the final sound of the preceding syllable:

kyi after the final consonants: *d(a), b(a), s(a)*	Example: *smad kyi, rgyab kyi, lus kyi*
gi after the final consonants: *g(a), ṅ(a)*	Example: *mig gi, dbaṅ gi*
gyi after the final consonants: *n(a), m(a), r(a), l(a)*	Example: *zan gyi, lam gyi, mthar gyi, źal gyi*
-'i after final vowel sounds and instead of *'(a)*	Example: *ṅa'i, mda'i*
yi serves as syllabic equivalent to *-'i* to fill in the metre	Example: *mda' yi*

10.2 The Functions of the Genitive

In Tibetan, the genitive is the attribute case per se. Its task consists in qualifying the immediately following substantival term which may consist of a single word or a complex nominal expression. This leads to a number of manifold relationships of which the most important ones are described on the following pages.

(1) The Genitive of Subject

The genitive of subject indicates the logical subject of the following term. This may consist of a real substantive (in which case we must supply a verbal action) or it may consist of a verbal substantive.

bcom ldan 'das kyi thugs rje: "The compassion of the Lord"
(Interpretive: "The compassion that the Lord feels")

grogs po'i bstod pa: "The friend's praise"
(Interpretive: "The praise that the friend pronounces")

When the final member consists of a verbal action, it is important not to mistake the genitive of subject for the genitive of object. On the other hand, if there is a final verbal member, the preceding subject is frequently marked by the ergative of the agent (chap. 8.2) that specifically emphasises the verbal aspect of the verbal substantive.

grogs pos bstod pa: "The friend's praise"
(Interpretive: "The praise that takes place through the friend (as agent)")

(2) The Genitive of Object

The genitive of object designates the object of the verbal action expressed by the final member. The final member may consist of a real substantive or a verbal substantive.

mi 'di'i skyabs: "the salvation of this man"

grogs po'i bstod pa: "The friend's praise" (interpretive: the praise of the friend (as patient))

(3) The Possessive Genitive

The possessive genitive indicates the owner of the thing that is designated by the following expression.

rgyal po'i pho braṅ: "the palace of the king"

Tibetan uses the genitive of the personal pronoun as possessive pronouns.

bdag gi khyim: "my house"

Occasionally, there is a fluid transition to the attributive genitive (see below), meaning that the expression *rgyal po'i pho brań* can also be translated as "the royal palace".

(4) The Elative Genitive

The partitive genitive is used to indicate a part out of a larger whole.

lha'i gtso bo: "the best of the gods, the best among the gods"

gñen rnams kyi bzań po rnams: "the good ones among the friends"

If the final member consists of an adjective, it is often to be interpreted as a superlative.

(5) The Genitive of Substance

The genitive of substance indicates the material (or contents) of which the final member consists.

śiń gi tshal ba: "splinter of wood"

gser gyi bum pa: "the golden pot"

(6) The Genitive of Benefit and Harm (Dative)

The genitive of benefit and harm indicates the person/thing to whom/which an advantage/disadvantage accrues.

bsod sñoms kyi dus: "the time *for* alms"

bu pho'i bla: "a symbol *for* a son"

(7) The Explicatory Genitive

The explicatory genitive determines the exact (terminological) content of a general designation that is given by a generic substantive.

rigs kyi khur bu: "the burden of (noble) lineage" (that is to say, the burden which consists in this case of the lineage)

In poetic language, the explicatory genitive is used very frequently in the formation of metaphors.

gdoń gi zla ba "the moon of (her) face" (abridged for: "the face that is as beautiful as the moon", "the moon-like face")

(8) The Attributive Genitive

In Tibetan, any attribute that precedes the reference noun must occur in the genitive. The attribute may consist of a single word (adjective, pronoun, substantive) or of a complex expression.

The designation 'attributive genitive' is here reserved as a name for those cases where the genitive is to be translated as an adjectival or pronominal attribute. From the point of view of Tibetan, a large part of the above categories ought to be considered as pertaining to the attributive genitive.

'phoṅs pa'i mi: "a man of poverty"

de'i tshe: "that time, at that time", "at the time of that (event)"

sṅon gyi dus: "the former time, at an earlier time", "at the time of the anterior (event)"

rgyal po ṅan pa'i g.yog po rnams kyis sñiṅ rje med pas bsad pa'i bram ze: "the brahmin that was killed without compassion by the servants of the evil king"

The last expression may serve as an indication of the length and complexity pre-positioned and post-positioned attributes can assume in Tibetan.

Note that the attribute contains here in its own right a possessive genitive as well as an ergative of the agent and manner. For more details on complex attributes, see: chap. 14.8

(9) The Genitive before Postpositions

Virtually all postpositions (cf. chap. 17.6), consisting themselves—as a rule—of the combination nominal-stem-cum-case-particle, are constructed with the genitive.

rgyal po'i druṅ du: "in the presence of the king, before the king"

bde ba thob pa'i phyir: "in order to attain happiness"

(10) The Fossilised Genitive

There are several cases where a frequently used attributive genitive was transformed into a new noun which, in its turn, can accept case particles. The genetive particle has been fossilised to form a new independent word.

Example (1)
pha: "the beyond, that which is on the other side"
pha gi: "beyond"

Inflected:
pha gi'i ri de: "that mountain over there" (gen + gen)
pha gir: "at that place over there" (gen + term)

Example (2)
bdag: "I"
bdag gi: "mine"

Inflected:
bdag gir 'dzin pa: "to be attached to one's own" (gen + term)

10.3 Genitive and Ergative Particles as Future Formants

The genitive as well as ergative particles are frequently used in the formation of the simple future, occasionally indicating voluntative or necessitative nuances. As a rule, they occur after the future stem of the verb in question.

It is to be emphasised, however, that both particles—in contrast to their application as gerunds (chap. 14.2 and 14.3)—are used absolutely finitely in this context.

sems can mi bsrun nam mkha' bźin | de dag gźom gyis |: "these disobient sentient beings, (immeasurable) like space, I shall conquer !"

bdag gi sems ni phyir bzlog bya'i: "The own heart, I shall resist."

de dag thams cad ṅas khyod la sbyin gyi: "all that (over there) I shall give to you"

10.4 The Adverbs of Negation: Position

There are two adverbs of negation (*'gag sgra*) in Tibetan: *ma* and *mi*.
ma is used before verbally-used verbal stems that occur in the perfective and present stems to express the prohibitive.

mi is used before verbally-used verbal stems that occur in the present and future stems.

If the verbal stem is used nominally, not showing any stem gradations, *ma* tends to appear before the verbal substantive and *mi* before the verbal adjective.

EXAMPLES

Verbal Stem: *rig* ("know")

rig pa: "knowledge" *ma rig pa*: "ignorance, nescience"

rig pa: "knowing" *mi rig pa*: "not-knowing"

Verbal Stem: *byed* ("do")

mi byed do: "is not doing"

mi byed pa: "non-doing, a non-doing person"

ma byas so: "has not done"

ma byas pa: "not having done", "what has not been done"

mi bya'o: "is not to be done"

mi bya ba: "what is not to be done, what must not be done"

ma byed cig: "do not !" (NB: negated imperative clauses may use the present or perfective stem of the verb)

If the verbal adjective is preceded by a word occuring in the absolutive case, the adverb of negation occurs between noun and verbal adjective—never before the whole expression. In other words, the adverbs of negation are always placed immediately before the verbal stem they negate. They cannot precede nouns or adjectives proper.

bkra śis pa: "auspicious"

bkra mi śis pa: "fateful"

tha dad pa: "different"

tha mi dad pa: "same/like"

phyin ci log pa: "mistaken"

phyin ci ma log pa: "not mistaken"

Note, in particular, the application of the perfective stem with the prohibitive.

rta ma btaṅ źig: "Do not let the horse escape !"

10.5 Adverbs of Negation in Conjunction with 'Yin pa' and 'Yod pa'

When the adverbs of negation *ma* and *mi* are used with the verbs *yin pa* ("to be, to be something") or *yod pa* ("to have, there is"), the following contraction are used.

(1) *ma yin* very often becomes *min*

(2) Negation of *yod pa* is *yod pa ma yin pa* (often abbreviated as *med*)

The verbs *min pa* and *med pa* are not only used as negated predicates or predicates copulae, but they also serve (in their adjectival function) to negate nominal expressions.

lha min: "one who is not a god, a non-god"
(*lha min* is abbreviated for *lha ma yin pa* (skt. *asura*))

bgo ba daṅ bza' ba med pa: "absence of clothing and food" (interpretive: "one who possesses neither clothing nor food")

The verb *min pa* is used very frequently with elliptic constructions.

bdag ñid che la skye bo rnams | skyon 'tshol 'gyur gyi dman la min |: "In a man of great character people look for mistakes, but this is not (the case) with a man of low character."

NB: The genitive case particle *gyi* occurs in the above construction after a verbal stem (*'gyur*) and is used contrastively ("but"). See, chap. 14.3 for a full explanation of the use of the genitive particles after verbal stems.

10.6 The Possessive Particle: Can, and the Adjectives: bCas pa and lDan pa

The possessive particle *can* is used to derive possessive adjectives from nouns and nominal expressions.

nor: "wealth, property"

nor can: "wealthy, affluent, prosperous"

zab po'i sgra: "a deep voice"

zab po'i sgra can: "possessing a deep voice, deep-voiced"

The adjectives *bcas pa* and *ldan pa* ("to be endowed with, furnished with, possessing"), which are synonyms and are construed with the sociative particle *daṅ*, serve the same purpose.

nor daṅ ldan pa: "wealthy, affluent, prosperous" (short form: *nor ldan*)

zab po'i sgra daṅ bcas pa: "possessing a deep voice, deep-voiced"

The short forms *bcas* (for *daṅ bcas pa*) and *ldan* (for *daṅ ldan pa*) are usually employed when the possessive adjective constitutes an independent, substantively-used expression.

nor ldan: "a rich person, an affluent person"

In general, in the formation of nominal composita all redundant particles are eliminated, leading to a meeting of bare stems.

khyim gyi bdag po: "the owner of a house"

khyim bdag: "house-owner, housefather, householder"

Occasionally, the possessive particles *can*, *bcas pa* and *ldan pa* are used as particles of comparison (e.g., *gser can*: gold-like, golden). While this is very often the case with *can*, it is less so for *bcas pa* and *ldan pa*, occurring mainly in translation literature.

10.7 The Concessive Particle: Form

The form of the concessive particle (*rgyan sdud kyi sgra*) depends on the final sound of the preceding syllable (to which it is appended).

kyaṅ after *g(a)*, *d(a)*, *b(a)*, *s(a)* as well as after *n(a)*, *r(a)* and *l(a)*, if they have lost the *da drag*.

yaṅ after *ṅa*, *na*, *ma*, *ra* and *la*

'aṅ after *'a* and final vowel sounds, whereby *'aṅ* merges with the preceding word in the same way as the final particle *'am*. However, we find often the independent form *yaṅ* in the place of *'aṅ*.

10.8 Concessive Particles after Nouns

After nomina, the concessive particle has two principal functions.
(1) Both/And, Neither/Nor (*sdud pa'i don*)
(2) Emphasis (*mthun pa'i tshig rgyan*)

(1) Both/And, Neither/Nor

If repeated, either as a positive or negative double conjunction, the concessive particle is to be translated as: "not only … , but also … ", or "neither …, nor …".

mag pas bag ma mdzes pa yaṅ thob | rin chen maṅ po yaṅ thob bo ||: "The son-in-law received (from the father-in-law) not only a beautiful bride, but also many jewels (as dowry)."

bgo ba yaṅ med | bza' ba yaṅ med do ||: "There is/was neither clothing nor food.

(2) EMPHASIS ("EVEN, ALSO")

bud med daṅ bu rnams kyaṅ dgra bo rnams kyis bsad do: "Even women and children were killed by the enemies."

dgra bo'i bu rnams kyaṅ bsad do: "the sons of the enemy were also killed."

In negation ("not even")
gñen mchog kyaṅ ma 'oṅs so: "Even (his) best friend did not come."

10.9 The Concessive Particle after Verbal Stems

When it follows a verbal stem, the concessive particle has a restrictive meaning (*phyi tshig 'gal ba*). It expresses the fact that the preceding verbal action does not represent a sufficient condition for the following verbal action.

btsal kyaṅ dṅul ma brñes so: "Although (they) had looked (for it), (they) did not find the money." or "In spite of their looking, they did not find the money."

A negated statement after the concessive clause may also be replaced by a positive equivalent.

byaṅ chub sems dpa' la gnod par byas kyaṅ mi de rnams la thugs rje daṅ ldan par gyur ro: "Although they had done damage to the bodhisattva, he was full of compassion towards those men."

For the use of *yaṅ* in connection with the inessive case particle, see: chapter 14.4.
For the function of the concessive particle as indefinite formant, see: chapter 17.3.

One must not confuse the enclitic concessive particle, occurring in the three different forms described above, with the non-changing and non-enclitic particle *yaṅ* ("also, again, once more, further, equally") that may also be used to start a sentence.

yaṅ ji ltar gźon nu'i gnas su gnas pa mdzad: "How should (the king) again assume the position of a crown prince?"

๑๙ ཀུ་ཐྱིས་པ་དག་བློ་མའི་བསྟན་པ་རབ་ཏུ་ཉེགས་པར་ཟོན་དང་དེའི་མཚོད་པ་བྱོས་ཤིག།

๒๐ རིགས་དམན་པ་དེས་ཀྱང་ཆོལ་བ་མང་ཡང་རང་གི་སྟོབས་ཀྱིས་ཆོར་ཆེན་པོ་དང་རབ་ཏུ་གཅིགས་པའི་དྲི་འཚོང་བའི་བུ་མོ་རབ་ཏུ་གཞོན་པ་བརྟེས་སོ།།

Exercise 10

Translate the following sentences into English:

๑ དཔལ་བཅོམ་ལྡན་འདས་ཀྱི་ཚོགས་ལེགས་པར་རྟོན་ཅིག་དང་ཡས་ངན་པ་རྣམས་མ་བྱེད་ཅིག།

๒ མི་དམ་པ་རྣམས་ཀྱིས་བསྟོད་པའི་བཅོམ་ལྡན་འདས་ཀྱི་ཡོན་ཏན་ཐོབ་པའི་ཕྱིར་ངས་ལས་དགེ་བ་རྣམས་བྱའོ།

๓ དམ་པ་ཆོས་ཡང་པ་སྣུབ། སྐྱེ་བོ་ངན་པ་མཛའ་ཡང་གཅོད་དོ།

๔ འཆི་བ་དང་རྟེ་བའི་ཕྱིར་དོགས་པ་ཆེན་པོ་བྱུང་ངོ་།

๕ མི་བཟང་པོས་མི་ངན་པ་དང་འཁྲིགས་པར་མི་བྱའོ།

๖ གཡོག་པོ་ངན་པའི་བག་མེད་པས་བདག་གི་དབུལ་སྟོང་ཕུག་འཇིག་པའི་བུམ་པ་དང་གསེར་གྱི་རལ་གྲི་རིན་ཐང་ཆེན་པོ་སྟོར་ཏོ།

๗ ཤན་པོའི་ཚོམ་ཀུན་གྱི་སྤྱོད་ཚུལ་མི་བཟང་པོ་ཡས་དགེ་བ་དང་བཟླ་བ་ནི་སྐྱེ་བོ་རྣམས་ཀྱིས་དེ་མ་བསྟོད་དོ།

๘ ཆོར་འཕེལ་བ་དང་སྟོབས་ཀྱང་འཕེལ། ཆོར་འབྱི་བ་དང་སྟོབས་ཀྱང་འབྱིའོ།

๙ བཅོམ་ལྡན་འདས་མཁས་པ་རྣམས་ཀྱི་གཙོ་བོ་བྱང་ཆུབ་ལེགས་པར་ཐོབ་པས་མི་རྣམས་ཀྱིས་མཆོད་དོ།

๑๐ བདག་ཡི་གེ་བསླབ་པའི་ཕྱིར་བླ་མ་མཁས་པའི་སྡུང་དུ་འདོད་ངོ་།

๑๑ དབུལ་འདི་རྣམས་ཀྱི་ཕྱེད་ཀ་ཙམ་གྱིས་བླང་ཤོག་པོ་སྟོབས་དང་བཟླ་བ་དེ་བདག་གིས་ཉོས་སོ།

๑๒ དགྲ་བོས་དོགས་པས་བྱད་མེད་རྣམས་བུ་ཚོ་དང་བུ་མོ་དང་ལྷན་ཅིག་ཏུ་མི་སྟོབས་ཆེན་པོའི་སྡུང་དུ་སོང་བ་དང་དེས་རལ་གྲི་རིང་པོས་ལེགས་པར་བསྲུངས་སོ།

๑๓ བསམ་པ་དག་པ་ཡིན་པའི་ཕྱིར་རིག་པའི་མིག་གིས་བྱང་ཆུབ་ཀྱི་རིན་ཆེན་མཐོང་ངོ་།

๑๔ མི་ལས་དགེ་བ་བྱེད་པ་དེ་ནི་བཏང་ཡང་ཐོུར་པ་ཆར་པ་བཞིན་དུ་བབས་སོ།

๑๕ ཡུལ་གྱི་དགྲ་བོ་གསོད་པའི་རལ་གྲི་རིགས་ངན་རྣིང་རྩེ་མི་འཐུང་བས་འཇིག་ཀྱི།

๑๖ ཉི་མ་དམར་པོ་འཆར་བ་དང་བྲམ་ཟེའི་བུ་གཉེན་དང་ལྷན་ཅིག་ཏུ་བཅོམ་ལྡན་འདས་གལ་ཆ་བ་དེའི་སྡུང་དུ་སོང་ངོ་།

๑๗ བླ་མ་མཆོག་གིས་སློབ་དུ་བཏུག་པའི་ངའི་གཉེན་ཏོངས་པའི་ཚེ་ཤིན་དུ་འཕོངས་ཀྱང་ཡོན་རིན་ཐང་ཆེན་པོ་ཐོུང་ཏོ།

๑๘ མི་བློ་མཁས་པའམ་མཐུ་ཆེན་པོའམ་གྲོགས་པོ་བཟང་པོ་དང་འཁྲིགས་པས་དབུལ་དང་བཟླ་ཡང་བདེ་བ་ཐོབ་སོ།

bstod pa: the praise
stod pa (PF bstod): to praise
thugs rje: compassion, kindness, affection
bcom ldan 'das: Lord, Bhagavant
skyabs: protection, help, assistance
pho brañ: palace
'phoṅs pa: poverty
gser: gold
bum pa: pot
bsod sñoms: alms
khur bu: burden
gdoṅ: face
zla ba: moon
de'i tshe: that time, at that time
sñon gyi dus: the former time, at an earlier time
sñiṅ rje: compassion
bde ba: to be happy, happiness
phyir: for the sake of, in order to
pha: the beyond
pha gi: beyond
pha gir: at that place over there
ma rig pa: ignorance
mi rig pa: not knowing
mi byed do: is not doing
mi byed pa: non-doing
ma byas so: has not done
ma byas pa: not having done
mi bya'o: is not to be done
mi bya ba: what must not be done
ma byos cig: do not !
sgra zab po: deep voice
sgra mi zab po: not a deep voice
bkra śis: happiness, prosperity
bkra śis pa: propitous, lucky
bkra mi śis pa: calamity, misfortune; fateful
tha dad pa: manifold
tha mi dad pa: non-manifold
phyin ci log pa: mistaken
phyin ci ma log pa: not mistaken
lha min: a non-god (Skt. asura)
ñid: self, same, only, just
skyon: mistake
nor: wealth
nor can: wealthy
nor daṅ ldan pa: wealthy
zab po'i sgra daṅ bcas pa: deep voiced
nor ldan: rich person
khyim gi bdag po: the owner of a house
gser can: gold-like, golden
mag pa: son in law, groom
bag ma: bride
gsal yaṅ gsal: whiter than white
mdzes kyaṅ mdzes: brighter than bright

Exercise

'tshal ba (P btsal, I tshol): to desire
'tshol ba (PF bstol, I tshol): to seek, try to obtain
dṅul: money, silver
byaṅ chub sems dpa': bodhisattva
ñan pa (I ñon): to listen, to hear
rgol ba (PF brgol: to dispute, fight; opponent
phan pa: to be useful; usefulness, profit, benefit
sgrub pa (F bsgrubs, F bsgrub): to complete, to achieve
mdza' ba: to love
mdza' bo: lover
bag: attention, care, conscientuousness
rin thaṅ: value, worth, price
'tshoṅ ba (P btsoṅs, F btsoṅ, I tshoṅ): to sell
'phel ba: to increase, improve, grow
'bri ba (PI bri): to decrease, to lessen, to diminish
'doṅ ba (P doṅ, I ('doṅ): to go, to proceed
bsam pa: thinking, thought, mind
char: rain
bźin du: according to, likewise
'bab pa (P bab(s), I 'bab): to move downwards, to descend, fall down
'jug pa (P bcug, F gźug, I chug): to cause
śin tu: very, greatly
mthu: force, strength, power
dri 'tshoṅ ba: perfume merchant

11.1 The Inessive and Allative Particles: General Remarks

Tibetan knows two case particles that have predominantly locative meanings: *na* and *la*. While the particle *na* following nominal stems has almost exclusively locative functions, the range of application of *la* is much wider and reaches into the spheres of several other cases. Hence, the particle *na* is designated as the particle with a narrow locative function (inessive: location/position in a place "in") and the particle *la* is designated as the particle with a wider locative function (allative: motion to/towards "to", "on to").

11.2 The Inessive Particle: Na

The particle *na* is used mainly in the following five functions:

(1) The Inessive of Place

The inessive of place indicates the location or position where the verbal action takes place. The location can be either concrete or non-concrete. It responds to the question: Where?

yul źig na: "in some country"

rmi lam na: "in a dream"

(2) The Inessive of Time

The inessive of time determines the point in time at which the verbal action takes place. It responds to the question: When?

de'i tshe na: "at that time"

In its temporal function, the particle *na* occurs very frequently after a verbal substantive, expressing the simultaneity between the preceding and following verbal action(s) within a sentence. It is best translated with a temporal subclause-conjunction ("while", "when").

mthoṅ ba na: "while he is/was seeing", "when he sees/saw" (lit. "during the (durative or completed) seeing")

(3) The Inessive of Direction

The inessive of direction designates the direction in which the verbal action is performed. It responds to the question: Where to?

g.yas na phyag 'tshal lo: "He bows down towards the right-hand side"

This usage of the particle *na* is very rare and probably limited to examples in indigenous grammatical works. This may result from the desire to afford complete equality to all seven particles (*la don*). This is the Tibetan designation of the seven case particles with identical application ("the meaning of *la*"), i.e., inessive, allative plus functions of the terminative, chap. 13.1/2. In practice, the designation of direction is covered by the allative and the terminative.

(4) THE INESSIVE PARTICLE FORMING ADJUNCTS OF TIME/SPACE

Very frequently, the particle *na* is used in the formation of spatial and temporal adjuncts as well as their corresponding postpositions. This function is specific to the inessive and does not apply to the allative.

Examples:

de na: "there" (lit. "in that (place)")

'di na: "here" (lit. "in this (place)")

sṅa na: "previously" (lit. "in former (times)")

'o na: "now, but, though" (lit. "in this (situation)")

druṅ na: "at, near" (lit. "in the vicinity")

naṅ na: "in" ("in the interior")

pha rol na: "on the other side" (lit. "in the place beyond")

bar na: "between" (lit. "in the intermediate space")

(5) THE INESSIVE PARTICLE AS A PLEONASTIC PARTICLE

There are occasions when *na* is appended to ergative and terminative particles without, however, modifying their specific functions.

rgyu des na: "for that reason"

ces smras pas na: "since he had said thus"

phyir na: "because, since"

gcig tu na ... gñis su na: "Firstly, ... secondly, ..."

The translation of the above examples would be the same if the particle *na* was absent.

11.3 The Allative Particle: La

Of all case particles, the range of application of the allative is by far the broadest, since it expresses merely a spatial relationship of a very general type. From the point of view of Latin classification, we can divide the functions of the allative particle *la* into three main groups.

(a) Dative functions

(b) Accusative functions

(c) Locative functions

In addition, there are a number of special cases as well as the association of the allative particle with the verbal stem.

11.4 The 'Dative' Functions of the Allative Particle

(1) The Allative of Indirect Objects

This form marks the indirect object of a verbal action; the direct object (patient) of a verbal action takes the absolutive case.

sems can chen pos stag mo la lus gyi śa btaṅ ṅo: "Mahāsattva gave the flesh of (his own) body to the tigress."

(2) The Allative of Aim

The allative of the aim indicates for what purpose or aim a verbal action takes place.

źiṅ pa rnams kyis lo tog smin pa la chu 'dren no: "The peasants channel water for the seeds to ripen."

The allative of the aim is not very frequent. Usually the aim is expressed with the terminative of the verbal substantive or with a periphrastic construction with final postposition.

(3) The Allative of Participating Persons

The allative of participating persons designates those who participate indirectly (or mentally)—never directly—in a verbal action.

sems can chen po thams cad la bu gcig pa daṅ 'dra'o: "The mahāsattva was to all (people) like their only son."

ṅa la khyod kyi sdig pa'i las mi chuṅ ṅo: "To me, your sinful deeds are not negligible."

This function is specific to the allative case.

11.5 The 'Accusative' Functions of the Allative Particle

(1) The Allative of Direct Objects

There are many cases where the direct object of a verb appears in the allative.

bram ze des rdo bas rta'i rkaṅ pa la phog go: "The brahmin injured the leg of the horse with a stone."

śa la za ba: "to eat flesh, eating at the flesh"

In modern colloquial Tibetan, this use of the particle *la* as indicator of the direct object of transitive verbs has gained much prominence, and goes back to the predominantly local character of the particle *la*.

(2) The Allative of Direction

The allative of direction indicates the direction in which the verbal action is peformed.

lus sa la brdabs so: "He flung himself (i.e., his body) on the ground."

pha ma gñis kyis nam mkha' la bltas so: "Both parents looked up to the sky."

This function is shared between the allative and the terminative (cf. chap. 13.5).

(3) THE ALLATIVE OF REFERENCE

The allative of reference indicates in respect of what, or with what in mind, a certain verbal action takes place.

gnas lugs la dpyod do: "He examines (the thing) with respect to its arrangement."

sman la mkhas pa: "skilled in medicine"

che chuṅ gi tshad la: "with respect to size …, in terms of size…"

11.6 The 'Locative' Functions of the Allative Particle

(1) THE ALLATIVE OF PLACE

The allative of place designates the location where the verbal action takes place.

rgya mtsho la nor bu gnas so: "Jewels exist in the ocean."

phrag pa la 'khur ba: "to carry on the shoulder"

rgyal po de la sras gsum mṅa'o: "To the king there were three sons."

tshig sñan pa rnam pa sna tshogs kyis pha mo gñis la spro ba bskyed do: "By means of numerous types of pleasing words, he generated joy in (his) parents."

(2) THE ALLATIVE OF TIME

The allative of time indicates the point in time at which a verbal action takes place.

ñin guṅ la zan za'o: "At noon one eats the meal."

źag gsum pa la: "on the third day"

The locative functions of the allative are completely identical to those of the inessive (chap. 11.2)

11.7 The Allative After Verbal Substantives

Following a verbal substantive, the allative particle *la*, just like the inessive particle *na*, expresses simultaneity between the verbal substantive to which it is appended and the following verbal expressions; that is to say, it is used in its temporal function (cf. chap. 11.6).

zan za ba la 'di skad ces smras so: "While he was eating his meal (nominal: "during his meal"), he said the following." [ཟ་བ། ཟས་ལ། ཟེར། ཞེས་]

If the particle *la* occurs after a verbal substantive in the perfective stem, it indicates that the action of verbal substantive to which it is appended takes place before the subsequent verbal action(s).

zan zos pa la 'di skad ces smras so: "After he had eaten his meal (nominal: "after his meal"), he said: …"
These two functions of the allative are virtually identical to those of the sociative particle following verbal substantives (cf. chap. 9.2).

11.8 The Allative Particle and Verbs

Tibetan has many verbs that can be construed with the allative case. Below are listed some of the major categories of verbs where the allative is used with some regularity.

(1) VERBS OF SPEECH AND CONTEMPLATION

smra ba: "to speak to/about x"

(2) VERBS OF DESIRE AND DELIGHT

'dod pa: "to long for x"

dga' ba: "to be delighted about x"

(3) VERBS OF FEAR (ALSO FORMED WITH ERG AND ABL), BLAME, ENVY, DISINCLINATION AND HATRED

'jigs pa: "to feel fear of x"

smad pa: "to show contempt for x"

phrag dog byed pa: "to look at x with envy"

skyo ba byed pa: "to feel disgust about x"

sdaṅ ba: "to feel hatred for x"

(4) VERBS OF BENEFIT AND HARM

gnod pa: "to harm x"

phan 'dogs pa: "to benefit x"

(5) VERBS OF VENERATION

phyag 'tshal ba: "to show reverence to x"

(6) VERBS OF TOUCH AND EMBRACE

reg pa: "to touch x"

'khyud pa: "to put (the arms) around x"

In the translation of the above examples, I have tried to convey the spatial or dative character of the allative particle as it occurs in conjunction with the respective verbs. The exact construction is usually given in Jäschke. Cf. also the index of the Tibetan translation of the *Bodhicaryāvatāra*, F. Weller, Berlin, 1952–5, especially for *la*, pp. 530b–550b.

(7) ABLATIVE FUNCTIONS

Jäschke lists in his dictionary under the lemma *la* a number of expressions where the allative particle *la* should be interpreted in English as a quasi ablative ("from, out of") particle.

gnam la kha 'bab: "Snow falls from the sky."

rta la 'bab: "(He) dismounts from the horse."

brag la 'bab: "(He) jumps from the rock."

lus la khrag 'byin pa: "to let blood issue from the body"

In translation literature, the ablative functions of the allative particle are not very frequent.

Needless to say, the function of the allative particle in an isolated, non-contextual sentence may be interpreted in many ways. Hence, it is often the context that provides us with clues as to the best translation in a given passage. This was already recognised by the early Tibetan grammarians who give the following sentence as an example of the various possibilities of interpretation of the particle *la*.

źiṅ la chu 'dren no: (1) "Water is channelled to the field" (allative of direction; Tib: *gnas gźi*)

(2) "Water is channelled for the field" (allative of aim; Tib. *dgos ched*)

11.9 Honorific Speech and Elegant Speech

Classical Tibetan knows two distinct levels of speech that take into account the different social ranking of the person addressed and the addressing person. In addition, it also recognises the difference between ordinary speech and refined speech, mainly applicable to verbs. These are:

(1) Normal mode of speech, employed among speakers of equal rank, with no regard paid to etiquette. This mode of speech is also used when reference is made to another person of equal or lower rank.

(2) Elegant mode of speech indicate a refined or elevated speech, as in *lags* instead of *yin*. It indicates that the speaker belongs to a certain social strata. Elegant forms of speech are particular wide-spread among verbs.

(3) Honorific mode of speech, employed when one addresses directly a person of higher rank or makes reference to him/her in the course of a conversation. This mode of speech characterises the person addressed or referred to always as a person worthy of respect.

The differences between the three modes of speech are mainly lexical in nature. In principle, there are two different forms for each verb and substantive: a normal or common mode and the honorific mode either of which must be applied depending on the situation in which the speech takes place. The personal pronoun of the 1st person singular, a number of verbs and a few substantives are also extant in the elegant mode. A more detailed description of the use of honorific and elegant modes of speech is found in: SV Beyer, *The Classical Tibetan Language*, Albany, State University of New York Press, 1992, pp. 152–159.

Normal Mode	Honorific Mode	Meaning
pha	*yab*	father
ma	*yum*	mother
bu	*sras*	son
lus	*sku*	body
mgo	*dbu*	head
lag pa	*phyag*	hand
yid	*thugs*	mind
gtam	*bka'*	word, speech
khyod	*khyed*	you

Normal Mode	Honorific Mode	Elegant	Meaning
yin pa	*lags pa*	*lags pa*	to be
yod pa	*mṅa' ba*	*mchis pa*	to exist
'dug pa	*bźugs pa*	*gda' ba*	to sit, to dwell
byed pa	*mdzad pa*	*bgyid pa*	to make, to do
'gro ba	*mchi ba*	*pheb pa*	to go
śi ba	*'gum pa*	*'groṅ ba*	to die

If a substantive lacks an independent honorific equivalent, its honorific is formed by placing ahead of it another honorific term, preferably one having a generic relationship with the original word.

skra	*dbu skra*	hair (of the head)
'khar ba	*phyag 'khar ba*	stick (used by the hand)
tshe	*sku tshe*	life-time

If a verb lacks an independent honorific or elegant equivalent, the honorific mode is expressed by employing a periphrastic form, consisting of the main verb plus *mdzad pa* or *bgyid pa*.

thar ba	*thar bar mdzad pa*	to be liberated

Another way of achieving an honorific mode of address is by forming composite expressions with honorific words.
For example, one uses the honorific form of *smra ba* ("to speak") in the compound *bka' stsal ba* ("to grant a word, to speak").

Finally, the honorific mode of a verb can also be realised by prefixing the verb with the honorific generic term *thugs* ("heart").

thugs brtse ba: "to love reverentially"

rgyal po de la sras gsum mṅa'o: "That king has/had three sons."

rgyal po'i sras yab daṅ yum daṅ lhan cig tu pho braṅ gi naṅ na bźugs so: "The son of the king dwells together with his parents in the palace."

The honorific and elegant verbal stem *lags* serves as honorific particle after vocatives.

spun zla lags: "Honourable brother !"

yab gcig: "(Honourable) Father"

lha gcig: "(Honourable) Ruler"

Exercise 11

Translate the following sentences into English:

๑ མཁ་པ་བཁ་མ་མཛེས་པ་དང་རིན་ཆེན་མང་པོ་དང་བཅས་པ་གཡོས་པོའི་ཁྱིམ་ཀྱི་ནང་ན་འདུག་གོ།

๒ རྒྱ་མཚོ་ཆེན་པོ་ཆུ་བོ་རྣམས་ཀྱི་གཏེར་ཡིན་པའི་ཕྱིར་ཆུ་བོ་ཐམས་ཅད་དེ་ན་འབབ་བོ།

๓ ཕྱོགས་གཡས་ན་བསྡུར་བས་ཕྱོགས་གཡོན་ན་གནས་པའི་དགྲ་བོ་རལ་གྲི་ཆེན་པོ་དང་ལྡན་པ་མ་མཐོང་ངོ་།

๔ བྱམ་ཟེ་དེས་བགོ་བ་དང་བཟའ་བ་མེད་པའི་བྱད་མེད་ཚལ་འདི་ན་མི་མང་པོ་དང་ལྡན་ཅིག་ཏུ་འབད་པ་ཆེན་པོས་བཙལ་ཀྱང་དེ་ཞག་གསུམ་པ་འབའ་ཞིག་ན་བརྙེས་སོ།

๕ རྒྱལ་པོ་ཆེན་པོ་བཙུན་མོ་དང་བུ་མོ་དང་བུ་ཕོ་དཔའ་བོ་རྣམས་དང་ལྡན་པས་ཡུལ་གྱི་མི་ཐམས་ཅད་ཀྱིས་རྒྱལ་པོ་དེ་སྐལ་བ་བཟང་པོའོ་ཞེས་པས་དེ་བསྟོད་དོ།

๖ འདི་ནི་དཔའ་བོའི་སྤྱོད་ཚུལ་མིན་ཏེ་ཞེས་སྨས་པ་དང་མི་ཐམས་ཅད་ཀྱིས་བརྙས་པ་མཆོག་གིས་ཐུབ་མའི་དམག་མིའི་ཁྱིམ་སྤངས་སོ།

๗ བཙུན་མོས་རྨི་ལམ་ན་ཕུག་རོན་བུ་ཕོའི་བློ་ཁྲས་བསད་པ་མཐོང་བ་དང་བུ་ཕོའི་འཆི་བས་དོགས་པ་ཆེན་པོ་བྱུང་ངོ་།

๘ མཁས་པ་ཡོན་ཏན་ཆེན་པོ་ཟབ་པོའི་རིག་པ་ཅན་ཏོར་དང་འབྲལ་ཡང་ཡུལ་གཅིག་གི་མི་ངན་པ་རྣམས་ཀྱིས་དེ་རྣམས་འཛོམས་སོ།

๙ མི་བཟང་པོ་རྣམས་ཀྱི་དྲུང་ན་མི་སྡིག་པ་ཅན་ཕྱིས་ཀྱང་ལས་ངན་པ་རྣམས་སྤྱོང་ངོ་།

๑๐ ཡུལ་ཀུན་གྱི་མི་བཟང་པོ་རྣམས་འདུ་ཡང་ཡུལ་གཅིག་གི་མི་ངན་པ་རྣམས་ཀྱིས་དེ་རྣམས་འཛོམས་སོ།

๑๑ བློ་མ་མེད་པ་ཡི་གེ་རྣམས་མི་སློབ་བོ།

๑๒ ཤིང་མེད་པའི་ཚལ་ཡང་མེད། ཤེས་རབ་མེད་པའི་མཁས་པ་ཡང་མེད་དོ།

๑๓ རྟོའི་ཁྱིམ་ཐྱི་ནང་ན་ལེགས་པར་གནས་སོ།

๑๔ བསླབ་པའི་དུས་ན་ལས་གཞན་མི་བྱའོ།

๑๕ སྡོན་ཐྱི་དུས་ན་བཅོམ་ལྡན་འདས་རྒྱ་གར་ན་བཞུགས་སོ།

๑๖ སེམས་ཅན་ཀྱི་དོན་མཛད་པའི་བཅོམ་ལྡན་འདས་བསམ་ཐྱིས་མི་ཁྱབ་བོ།

๑๗ ཞག་གསུམ་པའི་ཉིན་གུང་ལ་བདག་གཉེན་རྣམས་དང་འབྲོགས་ཤིང་གི་དྲུང་ན་འདུག་པས་བྱ་གཞོན་ནུ་ཞིག་ལ་རྒྱལ་པོའི་ཕོ་བྲང་གི་ལ་རིད་ཅེས་སྨས་པ་དང་དེས་ནི་རྒྱལ་པོའི་ཕོ་བྲང་གི་ལ་ཡོད་པ་ང་ཚོ་ལ་བསྟན་ཏོ།

๑๙ བཅོམ་ལྡན་འདས་ཀྱིས་ཆོམ་རྒྱན་གཉིས་ཀྱི་མ་ཏོག་མོའི་གཏམ་འདི་གསན་པ་དང་དེ་བཞིན་གཤེགས་པའི་ཐུགས་རྗེ་ཆེན་པོས་དེ་དག་ལ་ཐུགས་བརྩེ་བར་དགོངས་ཏེ། དེ་དག་གི་སྡོག་བསྐྱབ་པའི་སྣང་དུ་བཅོམ་ལྡན་འདས་ཀྱིས་ཀུན་དགའ་བོ་ལ་འདི་སྐད་ཅེས་བཀའ་སྩལ་ཏོ། །

๑๘ ཀྱེ་སྐལ་བ་ངན་པ་དྲུལ་གྱི་ཆེད་དུ་མི་གསུམ་པོ་འདི་ཁྲོད་ཀྱིས་བསད་དོ།

๒๐ པོད་ཡུལ་གྱི་མཁས་པ་རྣམས་རྒྱ་གར་ན་བཞུགས་པའི་བཅོམ་ལྡན་འདས་དེ་བཞིན་གཤེགས་པའི་བསྟན་པའི་རིན་ཆེན་ལ་སྨོད་ཅིང་ཞེས་བྱ་བ་སྐྱེད་དོ།

๒๑ མི་བཟང་པོ་གཞན་གྱི་དོན་ཉེད་པ་ཡོན་ཏན་བསམ་གྱིས་མི་ཁྱབ་པ་དེ་འཆི་བའི་ཚེ་ན་བློ་ངན་པ་ཡོན་ཏན་མེད་པ་འབའ་ཞིག་རྣམས་ཀྱིས་དེ་ལ་སྨོ་བ་སྐྱེད་དོ།

๒๒ བཅོམ་ལྡན་འདས་ཀྱིས་བྱམ་ཟེ་དེའི་བསམ་པ་ཐུགས་ཀྱིས་མཁྱེན་པ་དང་དེ་ལ་ཡས་མི་དགེ་བ་རྣམས་སྤོངས་ཤིག་ཅེས་བཀའ་སྩལ་ཏོ།

๒๓ ང་ནི་ཆེ་ཆུང་གི་ཚད་ལ་མི་འདི་དང་འདྲ་ཡང་སྐྱེས་ཀྱིས་མི་ཐུབ་བོ།

๒๙ ཚིག་སྟན་པ་འདི་ཉིན་ལ་དེའི་དོན་ཡིད་ལ་བྱེས་ཤིག།

๒๕ རྒྱལ་པོས་ཆོམ་ཀུན་འདིའི་ཡག་པ་གཡས་པ་དང་ཀང་པ་གཡོན་པ་ཆོད་ཅིག་ཅེས་བཀའ་སྩལ་པ་དང་ཆོམ་ཀུན་གྱིས་ལྷ་ལགས། བདག་ནི་ཆད་པ་འདིས་ངེས་པར་འཆི་བས་རིགས་ངན་ཀྱིས་བདག་གི་མགོ་ཆོད་ཅིག་ཅེས་སྨས་པ་དང་། རྒྱལ་པོས་འོ་ན་འདི་ནི་དཔའ་བོའི་གཏམ་ཡིན་པས་མཐེ་བོ་འབའ་ཞིག་ཆོད་ཅིག་ཅེས་བཀའ་སྩལ་ཏོ། །

๒๖ ལྷད་མོ་གསར་པ་བལྟ་བ་ལ་འོངས་པའི་སྐྱེ་བོ་རྣམས་ཉིན་གྱང་ལ་ཆུ་བོའི་ཕ་རོལ་ན་འདུག་པ་དང་ཟན་ཟོས་སོ།

yul: country
rmi lam: dream
g.yas: right
sṅa: before
'o na: now
druṅ: proximity
naṅ: inside
pha rol na: in the place beyond
bar: intermediate space
rgyu: reason
(+gen) phyir: for the sake of
gcig tu (na): firstly
gñis su (na): secondly
sems can chen pomahasattva
lus: body
śa: flesh
btaṅ (P gton): to send, to give
sras: hon of bu
sñan: well-sounding
rnam pa: kind,type
sna tshogs (pa): (to be) manifold
(+all) spro ba: to be delighted about
bskyed pa (PF skyed): to produce
lo tog; harvest
smin pa: to be ripe
'dren pa: to drag, to guide
thams cad: all, together
daṅ 'dra ba: to be similar to
sdig pa: sin, sinful
phog pa (P 'phog): to touch , meet, injure
rdo ba: stone
rkaṅ pa: leg
za ba: toeat
brdabs (P rdeb): to fling, to cast down
sa: earth
nam mkha': sky
bltas (P lta): to look at
gnas lugs: position
dpyod pa: to examine
sman: medicine
tshad: size
che chuṅ: size
nor bu: jewel
gnas pa : to abide
phrag pa: shoulder
'khur ba: to honour, to carry
ñin guṅ: noon

źag: day
zan: meal
'dod pa (+ all): to long for x
dga' ba (+ all): to be delighted about x
'jigs pa (+ all): to feel fear of x
smad pa (+ all) : to blame x
phrag dog byed pa (+ all): to look at x with envy
skyo byed pa (+ all): to feel disgust about x
sdaṅ ba (+ all): to feel hatred for x
gnod pa (+ all): to harm x
phan 'dogs pa (+ all): to help x
phyag 'tshal ba (+ all): to pay homage to x
reg pa (+ all): to touch x
'khyud pa (+ all) : to embrace x
'bab: to descend, fall down
gnam: sky
kha: snow
brag: rock
khrag: blood
'byin pa: to issue forth
yab: hon of *pha*
yum: hon of *ma*
sku: hon of *lus*
mgo: head
dbu: hon of *mgo*
lag pa: hand
phyag: hon of *lag pa*
yid: mind
thugs: hon of *yid*
bka': hon of *gtam*
khyod: you
khyed: hon of *khyod*
ṅa: I
bdag (eleg): ṅa
lags pa: hon + eleg of *yin pa*
mṅa' ba: hon of *yod pa*
mchis pa: eleg of *yod pa*
'dug pa: to sit, to dwell
bźugs pa: hon of *'dug pa*
gda' ba: eleg of *'dug pa*
mdzad pa: hon of *byed pa*
bgyid pa: eleg of *byed pa*
skra: hair
'khar ba: stick
phyag 'khar ba: hon of *'khar ba*
sku tshe: life-time
thar ba: to be liberated

thar ba mdzad pa: hon of *thar ba*
bka' stsal ba: hon of *smra ba*
thugs brtse ba: hon of brtse ba (to love from the heart)
brtse ba: to love
lags: particle indicating respect after vocative
spun zla: brother

Exercise

mag pa: bridegroom
bag ma: bride
dań bcas pa: possessing (adj)
g.yos pa: father-in-law
gter: treasure, container
phyogs: side
bsgyur ba (P sgyur): to transform, to change, to govern
g.yon: left
bgo ba: garnment, to dress
tshal: forest
'bad pa: to exert oneself; exertion
'tshal ba (eleg) ('tshol (I)): to wish, want, desire
'tshol ba (PF btsol/btsal, I tshol): to seek, search; try to obtain
'ba' źig: only, alone
brñes (P rñed): to obtain
btsun mo: lady, queen
dpa' bo: hero, courageous
skal ba: fate
bstod pa (P stod): to praise
spyod tshul: course of conduct
mchog: the highest
dmag mi: soldier
spaṅs pa (P spoṅ): to abandon, to renounce
spoṅ ba: to renounce
phug ron: pigeon
bla: symbol, sign
khra: falcon
dogs pa: to be afraid of
'byuṅ ba: to be, become
dań 'bral ba: to be free from
śes pa: to know
kun: everywhere
bzaṅ po: (to be) good
yi ge : scripture
slob pa: to study
bslab pa (F slob): to study, to learn
dus : time
gźaṅ: other
sṅon: before, the former
sems can: living being
don: aim
bsam: intention
khyab pa: to fulfill, encompass, penetrate
red pa: to be
ñan pa: to hear
gsan pa: hon of ñan pa
bźin: face, essence, according to (+ abs)
de bźin gśegs pa: Tathāgata
thugs rje: hon of *sñiṅg rje*
dgoṅs pa : to think
srog: life
skyob pa (P bskyabs, F bskyab): to save, to preserve
(gen +) slad du: for the sake of
(gen +) ched du: for the sake of
spro ba: to be delighted about
mkhyen pa: hon of *śes pa*
spoṅs: I of spoṅ ba: to abandon, to renounce
thub pa: to be capable of, equal to
sñan pa: reknown
ñon: I of *ñan pa*
ṅes pa: (to be) certain
ṅes par: certain, sure (adv)
mthe bo: thumb

12.1 The Elative and the Ablative Particles

Tibetan has two particles that serve to indicate ablative or quasi-ablative functions: *nas* and *las* (*'byuṅ khuṅs kyi sgra)*. The fundamental significance of the generic ablative particles can be defined as follows. They designate the place, time, person and the thing or circumstance from which the verbal action takes its point of departure.

12.2 The Elative Particle: Nas

(1) Partitive Elative

The partitive elative singles out one or more elements out of a greater total. This type of elative is formed, in almost all cases, in connection with the postpositional stem *naṅ* ("the inner").

skye bo'i naṅ nas blo ldan rnams: "the knowledgable ones (from) amongst human beings"

(2) Temporal Elative

The temporal elative designates the point in time starting from which the verbal action unfolds.

ża̱g gsum pa nas 'chi bar 'gyur ro: "After the third day he will die."

The reference to time may also be kept very general.

yun riṅ po nas: "since a long time, for a long time"

chuṅ ṅu nas: "since (his) childhood (lit. from small on)"

(3) Modal Elative

The modal elative indicates the manner in which a verbal action unfolds. Here too we meet with an ablative application of the elative, giving the point of origin. However, nowadays it is rare for a modal elative to go back to a concrete point of departure, since its meaning is more abstract.

kun nas: "from all (sides), wholly, completely"

so so nas: "individually, separately, single" (lit. "(looked at) from the point of view of the single")

sñiṅ nas: "from the heart"

rtsa(d) nas: "thoroughly, completely" (lit. "from the root")

'bad nas: "with effort, strenuously"

Only very rarely is the modal elative formed with *las*:

tshad las dpog pa: "measured by size"

(4) ELATIVE OF LIMITED EXTENT

This elative is usually formed with the particle *nas*, if, besides the starting-point of a section, a time period or an abstract conceptual continuum, the end-point is also given. The end-point is marked by the postposition *bar du* ("until").

gcig nas brgya 'i bar du: "from one to hundred"

skye ba nas 'chi ba 'i bar du: "from birth to death"

(5) ELATIVE WITH POSTPOSITIONS AND ADVERBS

The elative particle *nas* is used to form new postpositions of spatial, temporal and occasionally also modal meaning when added to postpositional stems (cf. chap. 12.2, 12.4).

nań nas: "from... out of" (lit. "from the inner outwards")

steń nas: "from ... downwards" (lit. "from the above downwards")

phyi nas: "in future" (lit. "from the later onwards")

sgo nas: "by means of, through" (lit. "from the entrance gate (or connecting member, medium) onwards")

The particle *nas* is also used to form adverbial expressions.

de nas: "then, thereupon" (lit. "starting from that (point in time)")

12.3 The Ablative Particle: Las

(1) ABLATIVE OF COMPARISON

The ablative of comparison designates the point of departure or viewpoint from which a comparison is made.

rta las khyi chuń ba yin: "The dog is smaller than the horse." (i.e., "From the point of view of the horse, the dog is small")

khyi las rta mgyogs por rgyug go: "The horse runs faster than the dog." (lit. "From the point of view of the dog, the horse runs fast")

Hence, the ablative of comparison is best translated by rendering the ablative particle *las* with "than" and by forming the comparative of the respective adjectives or adverbs.

This rather mechanical mode of translation must not tempt us to ascribe a degree of comparison to the phrase "*las* + adjective", since in Tibetan we have merely a specific modal relationship where the range of application of the adjective/adverb is restricted in a certain way. The comparative, just like the superlative, is formed by means of prefixing an adverb meaning "more", or "highest, extreme, best, very, etc."

The expressions "nobody but", "nobody else than", "nothing else than" are to be used when Tibetan features an object of comparison, appearing in the ablative, followed by the negated verb. The indefinite pronouns "nobody", "nothing" appears only in the English translation. In the Tibetan text, it is contained in the negation.

chos las bzań ba med do: "There is nothing better than the Buddhist Dharma", "There is no good (other) than the Buddhist Dharma".

tshal gyi nań na dgon pa pa rgan po gcig las mi 'dug go: "In the forest, there lives nobody else other than an old recluse.

The first degree of comparison (similar to the English comparative) is expressed by means of the adverb *lhag par* ("more", "greater"). The second degree of comparison (similar to the English superlative) is often formed by using the adverbs *śin tu* ("very"), *rab tu* ("highly") or *ha cań* ("extraordinary"). The adverb *te por*, which is an old form corresponding to *śin tu*, is rarely used.

The Comparative Particle: Pas

The comparative particle *pas* (becoming *bas* after final sounds *ña*, *'a*, *ra* and *la*) is used as a comparative particle in the same way as the ablative particle *las*.

rta bas khyi chuń ba yin: "The dog is smaller than the horse." (lit. "From the point of view of the horse, the dog is small.")

kho khyod pas che ba yin: "He is taller than you."

(2) Ablative of Separation

Verbs that express separation, dissociation, abstinence, etc., govern the ablative of separation.

dgra las skyob pa: "to protect from the enemy"

nad las 'grol ba: "to be freed from a disease"

ñes pa kun las thar pa: "to be liberated from all vice"

ñon moṅs kyi mtshon las 'dzur ba: "to guard (oneself) from the weapons of the defilements"

sdug bsńal gyi rgya mtsho las sgrol ba: "to liberate from the ocean of suffering"

sdig pa las 'da' ba: "to go beyond sin"

(3) Ablative and Verbal Substantive

Only the ablative particle *las* can occur after a verbal substantive, while the elative particle *nas* is appended to a verbal stem. If combined with a verbal substantive, *las* adopts a temporal function which is otherwise reserved for *nas* (chap. 12.2). The particle *las* that is appended to a verbal substantive can express either simultaneity or anteriority, depending on the form of the verbal stem (present or perfective), or on context if the verb lacks stem gradation.

de dag 'doń ba las: "when those (men) proceeded ... ."

rigs ńan sgrog te (bu gñis) gsod pa'i gnas su khrid pa las | bcom ldan 'das rgyań ma nas gśegs pa ma smad gsum gyis mthoń ńo ||: "After the executioner had been called for and the two sons had been led to the place of execution, (at that time) the mother and her two sons saw the Lord coming from the distance."

It is very rare for *las* occurring in conjunction with a verbal substantive to have a causal application.

dgra bo 'oń ba mthoń ba las mi thams cad 'bros so: "Because (or when) they saw the enemy coming, all the men fled."

In many constructions of this kind, it is difficult to distinguish the causal and temporal aspects of an action, making an unambiguous attribution often impossible.

(4) Ablative and Verbal Stem

Tibetan has a number of verbs that call for the ablative as their patient-case.

kun las rgyal ba: "to conquer everybody, to conquer all"

In almost all cases, it is possible to analyse the ablative by means of the categories described in this section. By bearing in mind the original meaning of the verb in question. In the first example, we have an ablative of comparison ("more victorious than all").

12.4 Shared Functions of the Elative and Ablative

(1) Spatial Ablative

The spatial ablative designates the location which the verbal action takes as its point of departure.

bla ma'i żal nas legs bśad byuṅ ṅo: "Suitable aphorisms came out of the mouth of the teacher."

śar nas ñi ma 'char ro: "The sun rises in the east (lit. "from the east")."

mi de rta las lhuṅ ṅo: "That man fell from the horse."

The spatial ablative indicates with some verbs of grasping the point of contact where one takes hold of the object.

lag pa nas 'dzin pa: "to take somebody by the hand" (lit. "to take from the hand")

(2) Ablative of Origin

The ablative of origin designates the origin of a person or the source of a set of circumstances with which they are permanently connected. Usually, this ablative refers directly, that is to say, without an intervening verbal form, to the following substantive.

bcom ldan 'das las chos: "the doctrine (stemming) from the Lord"

'dul ba las: "from the Vinaya (stems the following quotation)"

bram ze'i rigs las mi de rnams: "those men from the caste of brahmins"

(3) Ablative of Substance

This type of ablative designates the substance or the material from which a thing is manufactured.

pa gu nas: "(made) of bricks"

ri boṅ rwa rnams las skas ni legs par byas pa: "a ladder made properly of the horns of a hare"

(For details on the circumposition of the attribute of *skas*, see: chap. 14.8)

(4) Ablative of Consequence

The ablative of reason expresses the reason or the cause for the following verbal action.

skom nas 'chi ba: "to die from thirst"

de ṅaṅ nas gdol pa yin no: "He is an outcaste by reason of (his) character"

buṅ bas ni me tog dri las śes so: "The bee recognises the flower from its scent."

One example of an unambiguous causal relationship is found in the rendering of skt. *-tvena* (instrumental of the abstract suffix *-tva*), whose function consists in expressing nominally causal sub-clauses.

sdar ma'i tshul las gyur pa yin |: "(it) has happened by reason of the conduct of a coward" (skt. *kātaratvena cāgatam*)

(5) Ablative of Means

The ablative of means indicates the means by which the following verbal action takes place.

duṅ nas bśad pa: "to speak by means of a conch"

This function of the ablative is relatively rare. Instead of the ablative of means, one usually meets with the postposition *sgo nas* ("by, by means of") which governs the genitive (cf. chap. 12.2) and whose ablative particle belongs to the category discussed here.

thabs du ma'i sgo nas: "by means of numerous devices"

lus ṅag yid kyi sgo nas dge ba la brtson pa: "to strive for virtue with body, speech and mind"

If used as a loan translation of Sanskrit *-dvārāt*, *sgo nas* may also be employed with a causal meaning.

sñiṅ rje chen po'i sgo nas: "because of (his) great compassion" (skt. *mahākaruṇādvārāt*)

12.5 Personal Pronoun: Simple Forms

Literary Tibetan employs the following simple, that is non-composite, personal pronouns.

(1) First Person: *ṅa, ṅed, bdag, kho bo, kho mo, ṅos, dṅos, raṅ, ṅe'u cag, 'u cag, 'u bu cag, 'o skol*

(2) Second Person: *khyod, khyed*

(3) Third Person: *kho, khoṅ, kho pa, kho ma*

Amongst these, the most commonly used are:

Person	Ordinary	Honorific	Elegant
1.	*ṅa*	*ṅed*	*bdag*
2.	*khyod*	*khyed*	*ñid*
3.	*kho*	*khoṅ*	–

The following particles can be appended to the personal pronouns: *cag*, *dag*, *rnams* and *tsho*.

khoṅ cag or khoṅ rnams: "they" (honourific)

ṅed dag: "we" (elegant)

khyed rnams: "you" (honourific)

ṅa tsho: "we" (ordinary)

The first person honorific occurs in situations where a speaker expresses himself as honoured by some relationship with a superior (*ñed kyi pha jo yod*: "There is my lord father")

Note, however, that *bdag* may be paraphrased with the diminutive form of the nominal stem *ṅan* as *ṅan bu* ("person of low rank, unworthy one").

The first and third person singular have specific forms—derived from the pronoun stem *kho*—that indicate the gender of the person who is addressing, or the gender of the person who is addressed or referred to.

Person	**Masculine Form**	**Feminine Form**
1.	*kho bo*	*kho mo*
3.	*kho pa*	*kho ma*

Other Remarks

ṅos and *dṅos* are derivations of the pronoun stem *ṅo* ("the face, self").

raṅ also means "self" and may be used as an abbreviation of *ṅa raṅ* ("I myself"), *khyod raṅ* ("you yourself") and *kho raṅ* ("he himself").

ṅe'u cag, *'u cag*, *'u bu cag* and *'o skol* are plural forms whose singular forms are very rare in literary Tibetan. *ṅe'u* is probably a diminutive form *ṅa*; *cag* is a well-known plural particle for personal pronouns (chap. 7.1).

These pronouns are derived from the pronoun stem *'o* or its diminutive form *'u* (*bu*). Their origins are not clear.

ñid ("self, the same") serves in later literature as an honorific for the second person singular.

The plural of the personal pronouns is formed—unless the independent forms *ṅed* and *khyed* are used—by means of the plural particles described in chapter 7.1 (i.e., *cag*, *dag*, *rnams* and *tsho*)

The personal pronouns of the third person are regularly replaced by the demonstrative pronoun *de* ("that one") or *'di* ("this one") (cf. chap. 6.2).

12.6 Personal Pronouns: Composite Forms

Virtually all frequently-used simplex personal pronouns can be combined with *ñid* ("self") and *raṅ* ("self").

Person	**Ordinary**	**Honourific**	
1. Person:	*ṅa ñid*	*ṅed ñid*	*raṅ ñid*
2. Person:	*khyod ñid*	*khyed ñid*	–
3. Person:	*kho ñid*	*khoṅ ñid*	–

Person	Ordinary	Honourific	
1. Person:	*ṅa raṅ*	*ṅed raṅ*	–
2. Person:	*khyod raṅ*	*khyed raṅ*	*ñid raṅ*
3. Person:	*kho raṅ*	*khoṅ raṅ* (sg. hon.)	–

Originally, these forms represented simple intensifications of the personal pronoun, meaning: "I (you, he, she, it) personally". In later literature, these emphatic honorific forms have largely taken the place of the simple honorific forms.

There is yet another way of emphasising the pronouns; This is the application of the isolation particle *ni* (chap. 8.3) and the use of the adverb *kho na*: "just, even, exclusively" (note the pronominal stem of this adverb !).

ṅa ni: "as concerns me"

ṅed kho na: "just us"

12.7 Possessive Pronouns

The Tibetan language has not developed any specific possessive pronouns. In their place, it uses the genitive case of the personal pronouns that we have described above (chap. 9.4).

ṅa'i: "mine" — *'u bu cag gi*: "our"

khyod kyi: "your" — *khyed raṅ gi*: "your" (plural)

– — *khoṅ rnams kyi*: "their"

Exercise 12

Translate the following sentences into English:

༡ འཚུག་ཕྱིར་བའི་ཚོ་ན་ཁྱིམ་ན་འདུས་པའི་མི་རྣམས་ཀྱི་ནང་ནས་ཁ་ཤས་པོ་འབའ་ཞིག་སློབ་རྣམས་ལས་འཇིགས་པ་མེད་པའོ།

༢ ཐུང་ཆུང་སེམས་དཔའ་ཆུང་ངུ་ནས་ཐུགས་རྗེ་ཆེན་པོའི་སྤྱད་ངུ་རྣམ་པ་ཐམས་ཅད་ཀྱིས་མཚོད་པ་མི་ངན་པས་བསད་པ་ལས་ཕྱོགས་ཀུན་ནས་མྱ་ངན་བྱེད་པའི་མི་རྣམས་ཉེ་བར་འོངས་སོ།

༣ མི་དེ་ནི་བླམ་ཟེའི་རིགས་ལས་ཀྱང་ངང་ནས་གདོལ་པ་ཡིན།

༤ ཁྱེད་ནི་ངེད་དག་དང་འགྲོགས་ཀྱང་ངེད་ཀྱི་གྲོགས་པོ་མིན་ནོ།

༥ བཅོམ་ལྡན་འདས་དེ་བཞིན་གཤེགས་པས་ཉོན་མོངས་རྣམ་གཅད་པའི་ཕྱིར་འབད་པ་མཚོག་གིས་བྱང་ཆུབ་ལ་བརྩོན་པར་བྱེད་པ་ལ་དཀའ་ཐུབ་གཞན་པ་ཁ་ཅིག་གིས་དེ་ལ་གདད་མོ་བགད་དོ།

༦ ཉེས་པ་ཀུན་ལས་ཐར་བའི་བླམ་ཟེས་བྱ་ཞེས་གིས་བསྟན་པའི་ཤིང་གི་འོག་ན་ཡོད་པའི་བླམ་པ་གསེར་ཕྱིས་གང་བ་བཀོས་པ་དང་རྟེད་པ་དེའི་ཕྱེད་ཀས་པ་ཀུ་ལས་བྱས་པའི་ཁྱིམ་ཉོས་སོ།

༧ རྟ་ལས་རི་དྭགས་མཆོགས་པོར་རྒྱུ་བའམ་རི་དྭགས་ལས་རྟ་མཆོགས་པོར་རྒྱུ་པ་ཡིན་པ། དེ་མི་ཤེས་སམ།

༨ མཁས་པ་མཁས་པའི་ནང་ན་མཇོས། བློན་པོས་མཁས་པ་ཇི་ལྟར་གོ། ཚན་དན་གསེར་ལས་རིན་ཆེ་བ་བློན་པོས་སོལ་བ་བྱ་བའི་ཕྱིར་སྦེགས་གོ།

༩ དངུལ་ལས་བྱང་བའི་བདེ་བ་སྐད་ཅིག་མ་ཡིན། ཤེས་རབ་ལས་བྱང་བའི་བདེ་བ་བརྟན་པ་ཡིན།

༡༠ ལོ་འདི་ན་ཚོང་ཁྲིར་ཆེན་པོའི་ནང་ན་གནས་པའི་ཚོང་པ་རྣམས་ཀྱིས་ཞག་དང་པོ་ནས་ཞག་ཕྱི་མའི་བར་དུ་ཁེ་སྦོགས་ཆེན་པོ་བྱས་པ་དང་སངས་རྒྱས་ཀྱི་མཚོད་རྟེན་ཕྱི་ཆེད་དུ་དངུལ་མང་པོ་སྤྱིན་ནོ།

༡༡ རྗོན་པ་དང་ཕྱི་རྣམས་ཀྱིས་བརྗོན་པའི་རི་དྭགས་རང་གི་དགྲ་ལས་འཇིགས་པ་ལས་བྱག་གི་སྟེང་ནས་མཚོའི་ནང་དུ་མཆོངས་པ་དང་འཕྱོ་བར་མ་རྒྱས་པའི་ཕྱིར་ཤིའོ།

༡༢ སྨྲས་པ་ལས་གཞན་དུ་ཉེད་པ་མི་ངན་པ་རྣམས་ལས་གཞན་ཀྱིས་མི་བསྟོད་དོ།

༡༣ སྐྱེ་བོ་དམ་པས་རང་གི་སྐྱོན་འབའ་ཞིག་ལ་བལྟའོ། སྐྱེ་བོ་ངན་པས་གཞན་ཀྱི་སྐྱོན་ཙམ་འཚོལ་ལོ།

༡༤ བཅོམ་ལྡན་འདས་སྟོན་པ་གཞན་རྣམས་ལས་མངོན་པར་འཕགས་པ་ནི་རྒྱལ་རིགས་ལས་དང་རྒྱལ་པོའི་བཙུན་མོ་ལས་སྐྱེས་སོ།

༡༥ ལ་ལ་ལ་མི་དགེ་བའི་ལས་ལ་ཆགས་པ་ཡོད། དེ་རྣམས་ཀྱིས་མི་དགེ་བའི་ལས་ལས་གཞན་མི་ཤེས་སོ།

༡༦ བདག་ནི་ཚ་བ་ན་བའི་ཚེ་ནས་ལས་བྱས་པའི་ཟན་ཙམ་ཟོས་པས་ཡུན་ཐུང་བའི་བར་དུ་ནད་གསོས་སོ།

yun riṅ po nas: since a long time, for a long time
chuṅ ṅu: childhood
kun nas: from all sides, wholly, completely
so so nas: individually, separately, single
sñiṅ: heart
rtsa(d) nas: thoroughly, completely
'bad pa: effort
dpod pa: to measure
bar du: between
skye ba: birth
naṅ nas: from... out of
steṅ nas: from...downwards
phyi nas: in the future
sgo nas: by means of, through
go ba: to understand, to know
de nas: then, thereupon
chos: the Buddhist doctrine
mgyogs po: fast
rgyug pa (P brgyugs, F brgyug, I rgyugs): to run, to hurry
tshal: forest
gcig: one, single
lhag par: more, greater
śin tu: very
rab tu: highly
ha caṅ: extraordinary
ñon moṅs: impurity, sin, misery, pain
mtshon: weapon
sgrog(s) pa (P bsgrags, F bsgrag, I sgrog): to call, summon
gnas: place
'khrid pa (P khrid, F bkri): to lead
rgyaṅ: distance
smad: son
'bros pa (PF bros): to flee
tshul: means, method, conduct
sdug bsṅal: suffering
'da' pa (P 'das): to pass beyond, to transcend
źal: mouth
śar: east
ltuṅ ba (PFI lhuṅ): to fall, to descend
'dul ba (P btul, F gdul, I thul): to tame, discripline , the discipline (Skt. vinaya)
pa gu: brick
ri boṅ: hare
rwa: horn
skas: ladder
skom: thirst
buṅ ba: bee
me tog: flower
dri: scent
śes pa: to know, understand, recognise
duṅ: shell
thabs: device, opportunity
du ma: some, several
ṅag: speech
brtson pa: to strive for, aim at
dge ba: virtue
kho bo: I (male)
kho mo: I (female)
ṅos: I (el)
dṅos: I (el)
raṅ: self
ṅo: face, self
ṅa raṅ: I myself
raṅ ñid: I myself (= *ṅa raṅ*)
khyod raṅ: you yourself
ñid raṅ: you yourself
kho: 3rd sgl
khoṅ: 3rd sgl (hon)
kho pa: 3rd sgl male
kho ma: 3rd sgl female
kho raṅ he himself
ñid: self, same, hon 2nd person (sgl)
ṅed: we
ṅe'u cag: we
'u cag: we
'u bu cag: we
'o skol: we
ṅa tsho: we
ṅed dag (el): we
khyed rnams (hon pl): you
khoṅ cag (hon): they
khoṅ rnams (hon pl): they
thar pa: liberation, salvation
'dzur ba (P bzur, F gzur, I zur): to give away, clear off, avoid (+ *las*)

Exercise

'brug: thunder
ldir ba: to roll, roar (of thunder)
'du ba (P 'dus): to assemble, come together
'ba' źig: only, merely, exclusively
glog: lightening

slad du: for the sake of, for the purpose of
phyogs: direction, side
ṅaṅ: character, nature, disposition
gdol pa: an outcaste, member of a lower caste
rtsa(d): root
gcod pa (P bcad, F gcad, I chod): to cut
'bad pa (P 'bod): to endeavour, exert oneself
brtson par byed pa: to make an effort, to exert onself
gźan: other, the other, another
kha: part, mouth, face, surface
ñes pa: (to be) wrong, sinful, harmful
'og na: under, below
gaṅ ba: to be full of
rko ba (P brkos, F brko, I rkos): to dig
ri dwags: animal, wild animal, gazelle
blun po: fool, joker
go ba: to understand
tsandana: sandalwood
sol ba: coal
sreg pa (P bsreg, F bsreg, I sregs): to burn
lo: year, leaf
groṅ khyer: city
gnas pa: to be, to live, to dwell, to stay, to stand
phyi ma: the later, subsequent
khe spogs: gain, profit
saṅs rgyas: Buddha
sbyin pa (PF byin): to give, to offer, gift, giving
rṁon pa (PF brṁon): to hunt; hunter
'phyo ba (P 'phyos): to swim, to float
nus pa: to be able, to be capable
steṅ: the upper part, top, surface
mchoṅ ba (P mchoṅs): to jump
gźan du byed pa: to change, to modify
skyon can: mistaken, faulty
mṅon par: obvious, manifest
'phags pa: to be exalted, excellent, noble
la la: some, a few
chags pa: to love, to be attached to, to desire
tsha ba: (to be) hot; heat, fever
thuṅ ba: to be short
bar du: within
gso ba (P gsos/(b)sos): to heal, to improve, to finish

13.1 The Terminative Particle: Form

The form of the terminative particle (*la don gyi sgra*) depends on the final sound of the preceding syllable.

tu after the final consonants *g(a)*, *b(a)* and dropped *da drag*	*mig tu, rgyab tu, pha rol(d) tu*
du after the final consonants *ṅ(a)*, *d(a)*, *n(a)*, *m(a)*, *r(a)* and *l(a)*	*naṅ du, bod du, sman du*
-r after the final vowel sound and in the place of *'(a)*	*'dir, mthar*
ru as syllable-forming equivalent of *-r* for metric purposes	*'di ru, mtha' ru*
su after the final letter *s(a)*	*gnas su*

13.2 The Relationship between the Terminative and Locative (Inessive/Allative)

Most Tibetan grammars maintain that the functions of the inessive/allative particles and the terminative particles, taken together *tu, du, na, -r, ru la* and *su*, are completely identical. However, as discussed in lessons 10 and 11, there is a marked difference in function between the inessive particle *na* and the allative particle *la*. This applies also to the relationship between the allative and the terminative.
Of the various functions described in lesson 11, two do not apply to the terminative. These are the function of the participating person (chap. 11.4) and the function of the connecting particle in imperative sentences (chap. 14.5). On the other hand, the terminative has three specific tasks not shared with the inessive and allative. In addition, there is the varying frequency with which the individual functions occur. A complete concurrence of the three cases is only found in the spatial, temporal, direction-indicating and final application.

13.3 The 'Locative' Functions of the Terminative

(1) Terminative of Space

The terminative of space designates the location where the verbal action takes place or where the entity denoted by the nominal expression is situated.

rgyal bu mtho ris su skyes so: "The prince was reborn in heaven."

bla ma ru yon tan yod: "The Lama has good qualities." (lit. "There are good qualities to the Lama")

(2) Terminative of Time

The terminative of time indicates the point in time at which the verbal action takes place. It may refer either to a specific moment or to a longer, open-ended period.

de yi dus su: "at that time"

yun riṅ du: "for a long time"

mthar: "at the end, finally"

ñi ma śar bar ldaṅ ba: "to get up at dawn" (lit. "to get up when the sun has risen")

gcig tu: "at once, suddenly" (lit. "in one (moment)")

(3) The Terminative Particle forming Spatial and Temporal Postpositions

In combination with a number of postpositional stems the terminative particles form postpositions (usually taking the genitive) of spatial and temporal meaning. In the same way, a number of adverbs are derived from corresponding nominal stems (see section 13.5.3).

khyim gyi nań du mi źig 'dug go: "In (the inside of) the house there is a man."

bram ze des ba lań de khyim gyi nań du btań ńo: "The brahmin let the ox go into the (inside of the) house."

zan za ba'i sńon du lag pa rnams khrus śig: "Wash (your) hands before eating the meal."

13.4 The 'Dative' Functions of the Terminative

(1) The Terminative of Aim

The terminative of the aim indicates the purpose and aim for which a verbal action takes place or for which a thing exists. The aim is expressed either by means of a nominal expression or by a verbal expression.

lo tog tu chu 'dren pa: "to channel water for harvesting"

thar pa 'thob pa ru bdag med sgom pa: "to contemplate non-substantiality for attaining liberation"

Hence, the terminative of aim serves, amongst others, to express final sub-clauses. In order to achieve this, use is made not only of the terminative of the verbal substantive (as in the previous example), but also of the terminative of the verbal stem. In cases where the verbal stem only is used, it must be in the future stem.

śiń gcad du sta re dgos so: "In order to cut down a tree, an axe is necessary"

(2) The Terminative of Aim: Periphrastic Constructions

Over the course of time, the original sociative and inessive functions of the particles *dań* and *na* weakened and eventually were replaced by periphrastic constructions using the terminative particle. For example, it is no longer sufficient to say *btsun mo dań* for "together with the (royal) spouse", since the sociative particle *dań* after nomina has developed into little more than a conjunction particle. In order to convey the sociative meaning, the postposition *lhan cig tu* ("in company with") is now added to the sociative particle: *btsun mo dań lhan cig tu* ("in company with the (royal) spouse").

In a similar way, but not as frequently as is the case with the sociative, the spatial functions of the inessive/allative and terminative particles are paraphrased with the help of postpositions. For example, *khyim na* is replaced by *khyim gyi nań na* and *khyim gyi nań du* is used in place of *khyim du*.

Likewise, it is possible to paraphrase the final terminative with the help of postpositions. This became necessary because of the many functions associated with the terminative. The five most important postpositions (all governing the genitive) are as follows:

ched du: "for the sake of, in the interest of"

don du: "for the benefit of, for the sake of"

phyir: "for the sake of, with the aim of"

phyogs su: "in the direction of, with the advantage of"

slad du (eleg.): "for the sake of, with the aim of"
Examples:

chos kyi phyogs su dka' ba spyad pa: "to practise hardship targeted at (lit. "in the direction of") religion"

bdag gi phyir (ched du, slad du) khyod 'oṅ bar mi dgos so: "You do not need to come for my sake."

gźan gyi don du raṅ gi don la byaṅ chub sems dpa' bag med pa yin: "For the benefit of others, the bodhisattva is inattentive to his own benefit."

Of the five underlying nominal stems thus quoted, only three are still in use in classical Tibetan literature (*don*: benefit; *phyi*: the external, the behind, the aim; *phyogs*: direction). The other two occur only in composita and are therefore not always easily recognisable: *ched* ("size, meaning") is a substantive derived by means of the postscript *-d(a)* from the qualitative verb stem *che* ("to be big"). In the same way *slad* is derivable from *sla*.

13.5 The 'Accusative' Functions of the Terminative

(1) The Terminative linking verbs to verbs and verbal adjectives (Derived from Qualitative Verbs)

(a) Linking Verbs to Verbs

smra bar nus so: "He can speak..."

len par śes so: "He knows (how) to take..."

bstan du gsol lo: "I request (you) to explain (this)..."

bstan bcos 'di bstan du gsol: "I request (you) to explain this treatise."

If the subject of the verbal object is also given, it appears with transitive verbs in the ergative case (Agent) and with intransitive verbs in the absolute case (Theme).

khyod kyis bstan bcos 'di bstan du gsol: "I request you to explain this treatise."

ṅas mi 'oṅ bar mthoṅ ṅo: "I see a man coming"

From the point of view of Tibetan, a whole sentence is being nominalised. The nominal expression is then put in the terminative case whose particle occurs—like all case particles—at the end of the whole expression.

(b) Linking Adjectival Verbs to Verbs

If a verb is employed to form an adjectival phrase, the terminative particle is appended to the verbal stem or the derived verbal substantive.

smra bar dka' ba: "difficult to say" (lit. "difficult with respect to the saying")

thos par sñan pa: "pleasant to hear" (lit. "pleasant with respect to the hearing")

In those cases, the main verb appears in the future stem, if extant.

This function is particular to the terminative and cannot be adopted by any other case.

(2) The Terminative of Direction

The terminative of direction indicates the direction in which the verbal action is carried out.

raṅ yul du 'gro ba: "to go to (one's) homeland"

maṅ tshogs su nor 'gyed pa: "to distribute money to the crowd"

(3) The Terminative Forming Adverbs

In section (13.5.1.b) we described cases showing a close and indissoluble relationship between the adjectival/verbal expression and its respective verbal object. In essence, these two components have created a single, new term that can no longer be separated. (Quite appropriately, Tibetan grammarians use the term *de ñid* ("identity, the same") for this function, indicating the indissolubility of this type of compositum.)

We also have a number of independent adverbial phrases that are formed by means of terminative particles. These may be derived from all kinds of nouns, including substantives, adjectives, pronouns, numerals and verbal nouns. While it is possible for modal adverbs to end with other case particles (ergative, inessive, elative), the terminative is by far the most frequent. In Tibetan, the terminative is the adverb-formant *par excellence*.

(a) Adverbs of Substantive Origin

rab tu: "very, exceedingly, highest" (derived from *rab*: "the highest")

rgyun du: "constant, always" (derived from *rgyun*: "stream")

(b) Adverbs of Adjectival Origin

legs par: "in a proper, suitable fashion" (derived from *legs pa*: "good, proper")

sgra zab por: "in a deep voice" (derived from *sgra zab po*: "deep with regard to the voice")

Many adjectives form the associated modal adverb from the stem by eliding the nominal particle.

myur du: "quickly" (adv) (derived from *myur ba*: "quick" (adj))

rtag tu: "always, constantly" (adv) (derived from *rtag pa*: "constant" (adj))

(c) Adverbs of Pronominal Origin

de lta bur: "in such a manner, so" (derived from *de lta bu*: "such a one")

'ga' źig tu (*yaṅ*): "in any way, in any fashion" (derived from *'ga' źig* (*kyaṅ*): "whosoever")

(For numeral adverbs see: chap. 18.10)

(d) Adverbs of Verbal Origin

Modal adverbs of verbal origin are formed by appending the terminative particle to the verbal substantive. Since verbal substantives are regularly formed with the nominal particles *pa* or *ba*, associated modal adverbs end invariably in *par* or *bar*. In draft translations, they can be rendered as adverbially interpretable active present participles. In most cases, however, it is possible to find a stylistically more satisfying solution.

zad par: "exhaustively" (derived from *'dzad pa*: "to exhaust oneself")

de'i tshe stag mos rgyal bu'i śa ni zad par zos so: "At that time, the tigress had completely eaten the flesh of the prince."

yun riṅ po ma lon par: "after a short time" (lit. "in a manner that not much time has elapsed")

It is quite possible to adverbialise much longer constructions, even whole sentences. However, should there be a risk of misinterpretation arising in particular from the numerous functions of the terminative, periphrastic constructions are often introduced.

dgod pa daṅ bcas par: "laughingly" (lit. "in the manner that one is furnished with laughing")

Given in place of the simple *dgod par*, which may be subject to confusion in complex expressions.

Negated Adverbs

yon tan ldan na skye bo kun | ma bsdus par yaṅ raṅ ñid 'du |: "If one possesses good qualities, all sentient beings assemble around one, without having been summoned."

Tibetan formulates negated consecutive sentences ("without that") usually with the following construction: negation + terminative of the verbal substantive.

mi mthoṅ bar: "without seeing"

ma byas par: "without having done"

(4) The Terminative with Composite Verbs

In chapter 8.4 we pointed to the Tibetan verb's rather limited potential for inflexion. At most, it has four different stems, but often only one. Now, in order to express the various tenses, modes and types of action that are found in all languages, Tibetan employs a number of ancillary verbs. These auxiliary verbs can be connected to the preceding main verb in two ways, using the terminative.

(a) The Auxiliary Verb is Preceded by the Verbal Stem plus Terminative (chap. 14.1–6)

stag mo la ldag tu bcug pa daṅ: "after he had prompted the tigress to lick"

(b) The Auxiliary Verb is Preceded by the Terminative of the Verbal Substantive

'gro bar byed pa: "to go, to practise going"

Since category (b) rarely uses particles other than the terminative, one can argue that this connecting function is characteristic of the terminative. In other words, ancillary verbs generally take the terminative of the verbal stem and the verbal substantive.

(5) The Terminative as the Case of Descriptions of State, Condition or Character

Both agent/theme and patient can be qualified, *inter alia*, by means of adjectival attributes and substantival appositions. One special class of attributes and appositions are those which, in conjunction with the verbal predicate, describe a state, condition or characteristic. These attributes and appositions of condition, rendered into English with "to be, as", end in Tibetan in the terminative.

mi de rnams che bar snaṅ ṅo: "Those men appear to be (seem to be) big." (attribute of condition)

khyim la dur tsam du 'dzin pa: "to consider the home as merely a grave" (apposition of condition)

(6) The Terminative of the Result of a Development or Undertaking

The outcome of a development or undertaking appears also in the terminative.

mkhas par 'gyur ba: "to become wise"
dum bur gcod pa: "to cut into pieces"

nor bur kha sgyur ba: "to change the colour into (that of) a jewel"

(7) The Terminative as Substitute for the Sociative and Allative

In chapter 9.2 we showed that there are a number of adjectives, adverbs and verbs that take the sociative. Occasionally we encounter the terminative instead of the sociative. More often than not, this happens in a metric context where the elimination of a syllable is required.

sñiṅ rjer ldan pa for *sñiṅ rje daṅ ldan pa*: "to be endowed with compassion, to be compassionate"

rig pa bslab pa nor la raṅ ñid len par 'dra'o for *rig pa bslab pa nor la raṅ ñid len pa daṅ 'dra'o*: "The attaining (lit. learning) of knowledge resembles the acquisition of wealth itself."

In the same way, it is possible to replace what was originally an allative case particle with a terminative particle.

bla mar phyag 'tshal ba for *bla ma la phyag 'tshal ba*: "to show reverence to a teacher"

Exercise 13

Translate the following sentences into English:

༡ བྱམ་ཅེ་ཞིག་ལྟ་རྣམས་ལ་མཆོད་པ་ཅིད་པར་འདོད་པ་ལས་དཀའ་བ་བཅས་པར་རང་གི་གྲོང་ནས་ཐག་མི་རིང་བའི་གྲོང་ཁྱེར་ཆེན་པོའི་ནང་དུ་སོང་ངོ་།

༢ རོ་རྗེ་གྲྭིང་ཞེས་བྱ་བའི་གྲོང་ཁྱེར་དེ་ལ་དཀའ་བའྲུན་ཐྱིས་ར་མ་ཞིག་རྟོས་པ་དང་རང་གི་གྲོང་གི་ཕྱོགས་སུ་སོང་ངོ་།

༣ རང་གི་གྲོང་དུ་ལྷོག་པའི་ཡམ་ཐྱི་བར་ནི་གནས་པའི་རྒྱུན་པོ་ལྟ་པོས་བྱམ་ཅེ་ར་མ་དང་ལྡན་པ་དེ་རྒྱང་མ་ནས་འོང་བར་མཐོང་ངོ་།

༤ བྱམ་ཅེ་དེས་རྒྱུན་པོ་རྣམས་མཐོང་བའི་ཐྱོན་ལ་མི་ལྟ་པོ་དེ་ནི་ཡམ་དང་ཐག་མི་རིང་བའི་གནས་ན་འདུས་པ་དང་ཕན་ཚུན་ལ་འདི་སྐད་ཅེས་སྨྲས་སོ།

༥ བྱམ་ཅེ་དེའི་ར་མ་ནི་ང་ཚོ་ལ་ཤིན་དུ་འདོད་པའི་ཟན་ཡིན་པས་དེ་བཟེད་པའི་ཆེད་དུ་ཇི་ལྟར་བྱ་ཞེས་སྨྲས་སོ།

༦ མི་ཞིག་གིས་སྨྲས་པ་ར་མ་བཀུ་བ་ནི་ང་ཚོས་དེ་སྐོམས་དུག་ཐོས་འཇིག་པར་མི་རུང་བའི་ཕྱིར་བྱ་བ་དེ་ནི་བྱ་བར་ཤིན་དུ་དཀའ་བ་ཡིན་ཅེས་སྨྲས་སོ།

༧ དེ་ནས་མི་གཞན་གྱིས་ནི་བདག་གིས་བདེ་བླག་དུ་རྟེད་པའི་ཐབས་ཤེས་སོ། དཔེར་ལྟར་བདག་གིས་ཁྱེད་ཅག་ལ་སྨྲས་པ་དེ་བཞིན་དུ་ཁོས་ཤིག་ཅེས་སྨྲས་སོ།

༨ མི་དེས་རྒྱུན་པོ་གཞན་རྣམས་ལ་ར་གི་གྲོས་བཤད་པ་དང་ཆོམ་རྒྱུན་དང་པོས་བྱམ་ཅེ་ར་མ་འཁྲིད་པའི་དྲུང་དུ་འགྲོ་བ་ལ་སྐད་ཆེན་པོས་ཀྱེ་མ་ཁྱེད་དེའི་བྱམ་ཅེ་བདག་གིས་ནམ་ཡང་མ་མཐོང་ངོ་ཞེས་སྨྲས་སོ།

༩ བྱམ་ཅེས་མི་དེ་ནི་བློ་རྩོངས་པ་ཡིན་ཅེས་སེམས་པ་དང་ལན་མི་འདེབས་པར་རྒྱུན་པོ་དེ་ལས་འདས་སོ།

༡༠ རྒྱུན་པོ་གཉིས་པ་དང་འཕྲད་པ་ན་དེས་ནི་ཁྱེ་འདི་རབ་དུ་མི་སྡུག་པ་ཡིན་ཅེས་སྨྲས་པ་དང་བྱམ་ཅེས་མི་དེས་ཀྱང་དོན་མེད་པའི་གཏམ་ཟེད་དོ་ཞེས་བསམས་སོ།

༡༡ རྒྱུན་པོ་གསུམ་པ་དང་བཞི་པས་ཀྱང་དེ་བཞིན་དུ་སྨས་པ་དང་བྱམ་ཅེ་དེ་ལ་ཐེ་ཚོམ་ཆུང་བ་སྐྱེ་ངོ་།

༡༢ ར་མ་ངོས་ཀུན་ནས་བརྟགས་པ་དང་ཁྱེ་ལ་ཕལ་ཆེར་མཇུག་མ་རིང་པོ་དང་རྨིག་པ་མེད། ར་མ་ལ་ཕལ་ཆེར་བྱང་དང་ཀོས་ཀོའི་སྐུ་ཡོད་པས་དེ་ངེས་པར་ར་མ་ཡིན་ཅེས་སྐམ་དུ་བསམས་སོ།

༡༣ ཡུན་རིང་པོ་མ་ལོན་པར་ཚོམ་རྒྱུན་ལྟ་པས་ར་མ་དེ་མཐོང་བའི་སྐབས་འཇིགས་པ་ཆེན་པོ་དང་བཅས་པ་བཞིན་དུ་ཀྱེ་མ་ཁྱེ་དེ་ཤིན་དུ་མ་རུངས་པ་ཡིན་ཅེས་སྨྲས་པ་དང་བྲོས་སོ།

༡༤ དེ་ནས་བྱམ་ཅེས་མི་ཐམས་ཅད་ཀྱིས་ཁྱེ་ཅེས་བྱས་པའི་དུད་འགྲོ་འདི་ལ་བདག་གིས་ར་མར་འཇིག་ཀྱང་དེ་ར་མ་མ་ཡིན་པར་སྣང་ངོ་། འེས་པར་གཅོད་ཕྱིན་བདག་གི་མཆོད་པ་འགེགས་པར་འདོད་པ་ཞིག་གིས་བདག་གིས་ཉོས་པའི་ར་མ་ཁྱེར་ལ་ཀུ་ཞེས་བསམས་པ་དང་ར་མ་བཏང་ངོ་།

༡༥ རྒྱུན་པོ་རྣམས་ཀྱིས་བྱམ་ཅེས་བཏང་བའི་ར་མ་བཟུང་བ་དང་དེ་ནི་ཟས་རབ་ཏུ་ཞིམ་པོར་ཟོས་སོ།

mtha': end, limit
mthar: at the end, finally
mtho ris: heaven
ldaṅ ba (P ldaṅs/laṅs, I loṅs): to rise
gcig tu: at once, suddenly
'dug pa: to be, to sit, to dwell
gtoṅ ba (P btaṅ, F gtaṅ, I thoṅ): to let go
lag pa: hand
'khrud pa (P bkrus, F bkru, I khrus): to wash
maṅ tshogs: crowd
'gyed pa (P bkyes/bgyes, F bkye/bgye, I khyes/gyes): to distribute
thar pa: liberation
bdag med: non-substantiality
sgom pa (P bsgoms, F bsgom, I sgom(s)): to contemplate
dgos pa: to be necessary
don du: for the sake of, in the interest of
phyir: for the sake of, with the aim of
phyogs su: in the direction of, with the advantage of
dka' ba: asceticism
spyad pa: (= *spyod pa*) to practise
byaṅ chub sems dpa': bodhisattva
bag med pa: to be inattentive
dge sbyor: "contact with virtue"
re ba: to hope
mgon po: protector
'dud pa (P btud, F gdud, I thud): to bow down
len pa (P blaṅs, F blaṅ, I loṅs): to take; acquisition
gsol ba: to speak, to request
bstan bcos: treatise
raṅ yul: homeland
smra bar dka' ba: difficult to say
thos par sñan pa: pleasant to hear
dpag tu med pa: immeasurable
'od du 'tsher ba: to shine in full lustre
sñam du myoṅ ba: to perceive mentally
rab: the highest
rab tu: very, exceedingly
rgyun: stream
rgyun du: constantly, always
legs par: in a proper, suitable fashon
myur ba: quick
myur du: quickly
rtag pa: constant
rtag tu: always, constantly
de lta bu: such a one
de lta bur: in such a manner
'ga' źig kyaṅ: whosoever
'ga' źig tu yaṅ: in any way, in any fashion
zad par: exhaustively
yun riṅ po ma lon par: after a short time
lon pa: to elapse, to pass (time)
sdud pa (P bsdus, F bsdu, I sdus): to assemble, to summon, to unite (tr)
'du ba (P 'dus): to assemble, to come together (intr)
dgod pa (PF bgad): to laugh
ldag pa (P bldags, bldag, I ldog(s)): to lick
'jug pa (P bcug, F gźug, I chug): to cause, to compel
snaṅ ba: to seem to be
dur: grave, tomb
tsam du: merely, only
'dzin pa (P bzuṅ, F gzuṅ, I zuṅs): to consider something (*la*) as (term.)
kha sgyur ba: to change the colour

Exercise

groṅ: village
groṅ khyer: city
ldog pa (PI log): to come back
gsaṅ ba: to be hidden
phan tshun: mutually, each other
stobs: strenght, force
drag po: violent, cruel
'dzin pa (P bzuṅ, F gzuṅ, I zuṅs): to take hold of
bde blag tu: easily
thabs: opportunity, chance
gros: advice, counsel
'chad pa (PF bśad, I śod): to say, to explain
'khrid pa (P khrid, F bkri): to lead, to bring
'dren pa (P draṅs, F draṅ, I droṅs): to drag, to pull
nam yaṅ: ever (with negation: never)
rmoṅ pa (P rmoṅs): to be mentally obscured, to err
lan 'debs pa: to give a reply, to respond
'da' ba (P 'das): to avoid something (*las*)
'phrad pa (P phrad): to meet with (*daṅ/la*)
the tshom: doubt
ṅo: face, look, posture
rtog pa (P brtags, F brtag, I rtogs): to consider, to discern
kun nas: completely, from everywhere
phal cher: usually, commonly
rmig pa: hoof

ɒrun: ɒreast
kos ko: chin
spu: hair of the head
ṅes par: certainly, surely
skabs: time, occasion
'jigs pa: to be afraid of
ma ruṅs pa: to be frightening
'bros pa (PI bros): to flee, to run away
dud 'gro: animal
snaṅ ba: to seem to be
gnod sbyin: demon, yakṣa
'gegs pa (P bkag, F dgag, I khog): to obstruct, to stop
sprul ba: to transform, to change
źim po: well-scenting, well-tasting

14.1 Case Particles in Connection with Verbal Stems: General Remarks

Of the eight case particles that have been discussed in chapters 8 to 13 (ergative, sociative, genitive, inessive, allative, elative, ablative and terminative), seven can be combined not only with a noun but also with a verbal stem. The only exception in classical literature is the ablative particle *las* which can only be appended to nouns (including verbal substantives).

The following limitations apply to the remaining seven particles:

The sociative particle can follow only after the imperative stem. Its function is to link up one imperative clause with another imperative clause or with a statement clause. (cf. chap 9.2).

Terminative particles occur only after the present stem and the future stem. One particular feature of the combination terminative - verbal stem is that the subsequent verbal stem associated with the preceding verb by means of the terminative particle must follow immediately after the terminative particle. This does not apply to the other case particles which may have other clause components inserted.

rgyal po'i dmag mi rnams dgra bo'i dpuṅ chen po mthoṅ nas 'jigs pa chen pos mnan te phyogs kun tu 'bros so: "After the soldiers of the king had seen the great army of the enemy, overcome by great fear, they fled in every direction."

In the last sentence, the two coordinated verbal stems *mthoṅ* and *'bros* are separated from each other by means of two adverbial phrases: *'jigs pa chen pos mnan te* and *phyogs kun tu*.

rgyal bus stag mo la ldag tu bcug go: "The prince prompted the tigress to lick."

In this sentence, the two coordinated verbal stems *ldag* and *bcug* follow immediately upon each other.

The use of the present or future stem is determined by context. All we can say is that the terminative as object-case calls for the present stem, while the future stem has to be used before the terminative of aim. However, there are exceptions to this rule. Examples for this use of the terminative are found in chapters 13.4 and 13.5, as well as in chapters 16.2, 16.8, 16.9 and 16.11 where they are treated in a wider context.

śiṅ gcad du sta re dgos so: "In order to cut down a tree, an axe is necessary"

In the following sections, we shall describe the functions of the remaining five case particles in combination with verbal stems.

14.2 The Ergative Particle in Connection with Verbal Stems

The ergative particle employed after a verbal stem expresses a causal relationship. Very often it may be rendered into English by placing additional emphasis to the sub-clause.

khyod kyis ṅa'i khyo bsad kyis ṅa'i khyo byin cig: "You have killed my husband! (Therefore) give me a (new) husband!" (lit. "give me my husband!").

This function of the ergative corresponds to that of the causal ergative with nouns (chap. 8.2). Do not confuse the imperative stem of the elegant form of *byed pa* (*gyis*) with the ergative particle *gyis* (chap 16.4).

14.3 The Genitive Particle in Connection with Verbal Stems

A genitive particle following after a verbal stem indicates that the respective verbal action exists in an attributive relationship to the following coordinated verbal action. This attributive relationship, which is feasible in Tibetan because of the nominal nature of the verb, must be rendered in English by a sub-clause. In most cases, the relationship between the two verbal actions is contrastive. However, it can also be of an adverbial ("by doing...") or temporal ("(always) when") nature. The decision depends ultimately on context.

(1) RESTRICTIVE RELATIONSHIP

tshig śes kyi don mi go'o: "I know the word, but I do not understand (its) meaning."

(2) CONCESSIVE RELATIONSHIP

yun riṅ bskold kyi khu ba ma thon: "Although he had cooked (the plant) for a long time, no juice issued from it."

(3) CONTRASTIVE RELATIONSHIP

śes rab ldan pas ñes pa dag sel bar nus kyi blun pos min: "While a wise person may be able to remove flaws, the fool is not able to do this."

NB: It is possible to use the present stem of the verb *sel ba* in this sentence, because the terminative occurring before *nus* is the object case. Note, also the elliptic construction of the follow-up clause, which requires us to supply the object and predicate of the first clause.

(2) ADVERBIAL RELATIONSHIP

sbyin pa gtoṅ gi ser sna mi byed do: "When giving gifts, one does not practise avarice."

The genitive particle used adverbially does not occur very often.

(3) TEMPORAL-CONDITIONAL RELATIONSHIP

chos bya yi khyim mi 'dod: "When one wants to practise religion, then one does not long for worldly life (lit. house, home)."

NB: Taken out of context, this last sentence can be translated in several different ways. Assuming an adverbial or adversative relationship between its two components, it could also be interpreted meaningfully to read: "One should practise religion and not long for worldly life."

An adverbial relationship may also be expressed with the terminative of the verbal substantive (chap. 13.5). The temporal-conditional relationship is usually expressed by the inessive (chap. 14.4) while the concessive relationship is indicated by the concessive particle (10.8).

Genitive particles may occur after the present stem, perfective stem and the future stem.

14.4 The Inessive Particle (Na) in Connection with Verbal Stems

In connection with the verbal stem, the inessive particle has basically two functions: a temporal function and a conditional function. In both cases, the inessive particle may be emphasised by the appended isolation particle *ni*.

(1) THE TEMPORAL FUNCTION OF THE INESSIVE

If it occurs after a verbal stem, the inessive particle *na* can indicate that the respective verbal action precedes the following coordinated verbal action in terms of time. In this function, *na* is usually appended to the perfective stem, indicating the completion of the verbal action.

ṅas khyim mtshes kyi ba laṅ brñas na de stor bar gyur to: "After I had borrowed the ox of the neighbour, it got lost."

bdag gis btsal kyaṅ ma rñed na ji ltar bya: "How shall I act after I failed to find the ox, although I searched for it?"

Besides the anteriority of the verbal action marked by the particle *na*—which occurs more frequently—there are also cases where the inessive particle following a verbal stem indicates simultaneity, with the particle *nam* ("while, as") serving as sentence introducing conjunction.

nam dus la bab na: "when the right moment has arrived"

nam 'gro na: "when (I) came"

However, in most cases, simultaneity is expressed by means of the (temporal) inessive particle following a verbal substantive (chap. 11.2).

(2) THE INTRODUCTIVE FUNCTION OF THE INESSIVE PARTICLE

The inessive particle *na* may also serve to indicate the object or content of the following verbal action. In translation, it is best to turn the first clause into the main clause and the final clause into a dependent statement clause.

bdag gis gtam du thos na phug ron ni bu pho'i bla yin: "I have heard in conversation that a pigeon is a symbol for a son."

This function is based on the modal aspect of the inessive particle.

(3) THE CONDITIONAL FUNCTION OF THE INESSIVE PARTICLE

When appended to the verbal stem, the presence of the inessive particle can also indicate that the respective verbal action is a potential cause or condition for the following coordinated verbal action.

bcom ldan 'das kyis rab tu 'byuṅ bar gnaṅ na bdag rab tu 'byuṅ ṅo: "If the lord allows (me) to enter into the Saṅgha, I shall enter into the Saṅgha."

gal te lha'i thugs mñes na de lta na legs: "If it give pleasure to the heart of the Lord, then it is good"

The conditional character of such a sentence can be reinforced by the use of *gal te* or *ci ste* ("if, when"), normally placed at the beginning of the sentence.

gal te bdag la bsam pa yi | yon tan yod na dmyal (bar) mi 'gro('o) |: "If I have the quality of the (right) disposition, I shall not go to hell."

Only in metrical texts can the particle *na*, that is usually associated with the introductory adverb *gal te*, be omitted.

gal te la la nam mkha' la | sna 'ga' źig gis dpag (tu) 'dod kyaṅ | śākya thub pa'i sku tshe'i tshad | sus kyaṅ bgraṅ bar mi nus so |: "Even though there are some people who assert that the sky can be measured by some means, there is nobody who is able to calculate the duration of the life-span of Śākyamuni."

Note, however, that the last example is not strictly speaking conditional, since the particle *na* is here replaced by the concessive particle *kyaṅ*. (*'dod kyaṅ* is to be interpreted as a metrical contraction of *'dod na yaṅ*)

In terms of translation, there is one special case in the employment of the inessive particle *na*. This refers to the many temporal and conditional clauses which contain either an interrogative pronoun or that are followed by an interrogative clause.
The best English translation of these constructions is achieved by letting a consecutive sentence follow after the interrogative clause, with that part of the sentence becoming the interrogative clause which contains the interrogative pronoun or the interrogative particle.

bram ze 'dis sṅon legs pa ci źig bgyis na ñes pa'i skyon kun daṅ bral: "What good things has this brahmin formerly done, so that he is (now) free from all sinful flaws?"

gyos po'i khyim na 'dug pa'i tshe pha ma'i khyim 'dod na de ci'i phyir: "Why is it (the case) that I long for the house of my parents when I am at the house of my father-in-law?" (lit. "If I desire ... when ... why is this the case")

(4) The Connection with Na Yang

There are several cases where a concessive particle is appended to the inessive particle. After a verbal stem, the combination of these two particles indicates that the respective verbal action is a non-realised condition for the following coordinated verbal action. Hence, the verbal stem of the subsequent clause is usually prefixed with an adverb of negation. However, it is also possible for such a negated expression to be replaced by an equivalent and sense-identical positive statement.

mkhas pa yon tan kun bslabs pa | mthar phyin gcig gis 'jig rten gsal | blo ṅan śes pa maṅ na yaṅ | rgyu skar bźin du gsal mi nus | "By a single wise man who has acquired all qualities and has gone to perfection, the world is illuminated. Intelligent persons of evil disposition would not be able to illuminate it, just like a lunar mansion, even if they were to be many."

blo gros chen po rgud na yaṅ | lhag par blo gros stobs ldan 'gyur |: "Even if a man of great understanding were to fall into an adverse situation, his understanding would gain in strength (lit. "becomes endowed with even more strength")."

The main difference to an ordinary concessive clause (chap. 10.8) is the hypothetical nature of the verbal action preceding *na yaṅ*. In a concessive clause, the verbal action that precedes the concessive particle is realised, but turns out to be insufficient, while in constructions involving *na yaṅ* it is not realised and therefore hypothetical.

ba laṅ btsal kyaṅ ma rñed do: "Although (I) had searched for the ox, (I) did not find it."

In addition, a hypothetical concessive clause may also be expressed by using the periphrastic optative, consisting of *'gyur ba* + *yaṅ* (cf. chap. 16.1.7).

dbyig pa can rgyal bar gyur kyaṅ bla'o: "Although dByig pa can would become victorious, it is better (than my tongue being cut off)"

In metrical texts, the inessive particle *na*, usually placed between the verbal stem and the concessive particle is often omitted. This means that one has to rely on context alone in determining whether one is dealing with a real concessive clause or with a hypothetical concessive clause.

srin bu dag gis zos pa'i rjes | yi ger byuṅ yaṅ yig mkhan min: "Even if the grooves that have been eaten by woodworm were to form letters, they (i.e., the worms) would not be literati."

(5) THE ADVERBIAL FUNCTION OF THE INESSIVE PARTICLE

Occasionally, the verbal stem preceding the inessive particle indicates the manner in which the following coordinated verbal action is carried out.

ṅa ni mi 'gro na 'di dag gis ṅa 'khrid do: "I am not going on my own accord, but I am being forced along by these people." (lit. "As concerns me, not going (voluntarily), I am being pulled along by these (people)").

14.5 The Allative Particle (La) in Connection with Verbal Stems

In connection with verbal stems, the allative particle *la* has exclusively copulative functions. The verbal action that precedes the particle *la* is coordinated with the following verbal actions. Since we are dealing usually with verbs that express a characteristic or quality, it is best to use in translation the copula "and" or, in long enumerations, the comma.

sdug bsṅal che la byaṅ chub med: "Suffering is very big and enlightenment does not exist."

gźan nas 'oṅs pa'aṅ ma yin la | gnas pa ma yin 'gro ma yin |: "He has not come from another (place), nor does he stay and he does not go (away)." (NB. *gnas pa'aṅ* and *'gro ba'aṅ* in prose)

A special characteristic of the particle *la* is its capacity to link, like the sociative particle, several imperative stems.

'jigs pa bor la tshur śog: "Leave your fear behind and come here !"

Occasionally, the particle *la* is appended to a present stem that assumes an imperative meaning if the following verbal action appears in the imperative.

... *'dzin la ... smros śig*: "Hold on to ... and say !"

14.6 The Elative Particle (Nas) in Connection with Verbal Stems

If appended to a verbal stem, the elative particle *nas* indicates that the respective verbal action precedes, in terms of time, the following coordinated verbal action. In most cases, *nas* is appended to the perfective stem, occasionally also to the present stem. Hence, *nas* is being used here only in its temporal function; just as the particle *na*, it can be reinforced by the isolation particle *ni*. For the temporal functions of the particle *nas* following nouns, see: chap. 12.2.

de'i tshe rgyal bus śiṅ gi tshal ba rnon pos lus la khrag phyuṅ nas | stag mo la ldag tu bcug pa daṅ | kha yaṅ phyes nas lus kyi śa ma lus par zos so ||: "After the prince had blood let issue forth from his body by means of a sharp wooden splinter and had then prompted the tigress to lick (from it), the tigress, having opened its mouth again, devoured the flesh of the body (of the prince) without remainder." (NB. first *la*: ablative function of allative)

As shown by this example, it is possible to render clauses ending in *nas* in a number of different ways; either with a sub-clause introduced by a temporal conjunction ("after") or by associating it with the following sub-clause that is then introduced with a temporal adverb ("then, thereupon").

There are also many cases where a causal interpretation is appropriate, eg, *nor bu'i khrab...snaṅ ba'i bdag ñid daṅ ldan pa źig yod nas / rgyal po U tra ya nas blon po rnams la smras pa*: "Because the king Udrayaṇa had a jewelled body armour (that was) radiant by nature, he spoke to the ministers"

14.7 Omission of Case Particles after Verbal Stems

In chapter 6.5 we have formulated the rule, saying that the statement final particles appear only after the last predicate when there is a coordination of independent main clauses. Similarly, if we have a series of coordinated clauses that are subordinated to a following predicate by means of one case particle only, this case particle needs to appear only once and after the last coordinated predicate. The remaining predicates are represented by the mere stem.

bdag nam khuṅ nas phyir 'byuṅ ba'i tshe na.bde | slar 'jug pa'i tshe sdug bsṅal na | ci'i phyir de ltar gyur |: "Why is it the case that I am happy when I come out of the hole, and that I am suffering when I enter into it again?"

14.8 Structure and Translation of Complex Attributes

In Tibetan, attributes and appositions consist often of only one word.

mi chen po or *chen po'i mi*: "the great man"

bcom ldan 'das de bźin gśegs pa: "the Lord. the Tathāgata"

By means of successive prepositioned qualifications, attributes (and appositions) may be lengthened to a considerable extent. Examples of such complex attributes are found, in particular, in later literature that was influenced by Indian poetics. While these very long and complex attributes do not contain anything new in terms of grammar, their dissolution into the various components tends to pose difficulties for new students. The following principles of interpretation should be applied.

(1) Analysis

For the *analysis* of long attributes it is recommended, just as in the analysis of long sentences, to begin with the last member of the attribute and to proceed in translation, step by step, moving from the back to the front of the expression. This procedure allows for a faster unravelling of the complex, since in English—where they are linked with a preposition—the determining components tend to be placed after the reference word. In Tibetan, the determining components tend to be given before the reference word. The *final translation*, however, should reproduce the word order as it is found in the Tibetan sentence.

byaṅ chub sems dpa' ... bstan bcos du ma rnams la kun nas 'dris pas rnam par dag pa'i blo daṅ ldan pa: "the bodhisattva, endowed with a mind that is completely purified on account of his intimacy with the numerous branches of science, ..."

(2) The Use of the Relative Clause

The majority of long attributes are best translated with the help of relative clauses which may, in turn, need to encapsulate further relative clauses. This can lead to a rather unwieldy, and stylistically unsatisfactory, construct of encapsulation. In order to avoid such encapsulation, one should turn the adjectives into appositions by means of substantivation.

"the bodhisattva, possessor of a mind that is completely purified on account of his thorough acquaintance with numerous branches of knowledge, ..."

In other cases, one should take recourse to slight modifications in the construction of the sentence or to suitable punctuation measures.

"the bodhisattva, whose mind had become completely pure on account of his thorough acquaintance with numerous branches of knowledge, ..."

Please note, that when using relative clause constructions for Tibetan verbal adjectives, in translation it is the construction of the verb, as it occurs in the target language, that is decisive for the construction.

blun po 'jug pa'i lam: "the path that is (only) taken by fools"

mkhas pa 'gro ba'i lam: "the path on which the wise walk"

mi med pa'i khyim: "the house that is devoid of people"

'og na gter yod pa'i śiṅ: "the tree, under which there is a treasure"

While English uses different cases and various prepositions to express the attributive relationship, in Tibetan the respective relationship is always indicated by the genitive particle that concludes the attribute, but which does not determine anything else than association. It is not case specific.

In the examples cited above, the attribute may also follow after the reference word.

As we shall learn in chapter 17.2, Tibetan has also genuine relative-clause constructions, i.e., relative clauses that are formed by means of relative pronouns. However, the attributive mode of expression is much more frequent and better suited to the character of the Tibetan language.

(3) CIRCUMPOSITIONING

In certain circumstances, complex attributes, consisting of more than one component, may not only appear before or behind the reference word, but may also envelope the reference word.

rus pa daṅ khrag 'ba' źig gis sa brtsog brtsog pa: "a spot that was thoroughly smeared solely with bones and blood"

ri boṅ rva rnams las skas ni legs par byas pa: "a ladder that was suitably made from the horns of a hare"

In such cases, the reference word has usually formed a very close link with the subsequent attribute, creating a new larger expression that is then further qualified by the preceding attribute.

"the thoroughly smeared ground – (that is to say) solely with bones and blood"

"the suitably manufactured ladder – (that is to say) from the horns of the hare"

Transposed into the normal word order, these two clauses would look like that:

rus pa daṅ khrag 'ba' źig gis btsog btsog pa'i sa

ri boṅ rva rnams las legs par byas pa'i skas

(4) COORDINATED ATTRIBUTES

If we have a number of coordinated attributes, only the last attribute takes the case particle.
The following passage may serve as an example of a sentence featuring several long attributes and illustrates the observations made in the preceding sections.

yo byad yoṅs su rdzogs pas rab tu dga' ba'i skye bo rnams kyis dga' bar gyur pa (A_1) rnam pa sna tshogs pa'i skyed mos tshal rnams kyis mtha' kun nas khyab pa'i (A_2) 'jog po'i brag ces bya ba'i rgyal po'i khab na | bstan bcos du ma rnams la kun nas 'dris pas rnam par dag pa'i blo (A_3) | dam pa ma yin pa'i skye bo dań 'brel ba la rgyab tu phyogs pa (A_4) | skye bo bzań po dań 'brel ba la mṅon par dga' ba (A_5) | dul ba dań des pa dań bzod pas rnam par brgyan pa (A_6) | 'jig rten thams cad kyi gñen dań 'dra ba'i (A_7) ded dpon legs 'gro źes bya ba'i byań chub sems dpa' (appos) byuń bar gyur to ||

The translation of this passage, following the Tibetan syntax as closely as possible, runs as follows:
"In the royal residence of Takṣila, which had become delightful on account of its residents who were happy since they had acquired utensils of daily life (A_1), whose outer regions were surrounded by royal parks of various types (A_2), there lived once a travelling merchant, a bodhisattva called Udaya (appos) whose mind was pure on account of his thorough familiarity with many scientific treatises (A_3), who had turned his back to contact with ignoble people (A_4) while taking great pleasure in contact with noble people (A_5), who distinguished himself through good conduct, modesty and patience (A_6) and was like a friend to the whole world (A_7)."

14.9 More than one Case Particle in Succession

In several chapters (chap. 10.2, 11.2, 18.10), we have referred to cases featuring two non-equal case particles following upon each other. This wide-spread phenomenon has its origin in the fact that case particles are in the position to form, by virtue of their functions, new independent words, which may then in turn be followed, depending on the syntactical requirements, by another particle. In order to translate such an expression correctly, it is usually sufficient to analyse carefully the functions of the two particles, following the categories given in this text book.

g.yas su'i 'gro: "the going (that takes place) on the right side"

bdag gis kyi bstod: "the praise (that was pronounced) by me"

mtsho ru yi ña mań: "the many fish (living) in the pond"

mthar gyis: "finally" (lit. "in a manner (located) at the end")

rań gi rñed pa blań bya źiń || gźan gyi la ni 'dod mi bskyed || dge sloń gźan gyi 'dod byed pa || tiń 'dzin thob par mi 'gyur ro ||: "One's own property, one should take hold of. And longing for (that) of others should not be produced. A monk who longs for (that) of others, will not attain (the state of) concentration."

Our examples indicate that we are dealing here with a type of ellipse. The missing term (in the stanza, it is *rñed pa*) is to be supplied and can usually be inferred from context.

Exercise 14

Translate the following passage into English:

སེམས་ཅན་ཆེན་པོས་སྐྱག་མོ་ལ་ལུས་བྱིན་པའི་ལེའུ་

།།འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་ན། བཅོམ་ལྡན་འདས་མཉན་དུ་ཡོད་པ་ན་རྒྱལ་བྱ་རྒྱལ་ཆེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་ཀྱི་ཀུན་དགའ་ར་བ་ན་བཞུགས་སོ། དེའི་ཚེ་བཅོམ་ལྡན་འདས་བསོད་སྙོམས་ཀྱི་དུས་ལ་བབ་ནས། ཤམ་ཐབས་དང་ཚོམ་གོས་བགོས་ནས་ལྷུང་བཟེད་བསྣམས་ཏེ། ཀུན་དགའ་བོ་དང་བསོད་སྙོམས་ལ་གཤེགས་སོ། དེའི་ཚེ་ན་གྲོང་ཁྱེར་དེ་ན་ཟན་མོ་ཞིག་ལ་བྱ་རྟག་དུ་ཀུ་བ་གཉིས་ཤིག་ཡོད་དེ། ནོར་བདག་གིས་ཟིན་ནས་ཞལ་ཆེ་བའི་མདུན་དུ་ཕྱིད་དེ། ཕྱིམས་དང་སྦྱར་ནས་བསད་པ་ལ་ཐུག་ནས། རིགས་ངན་སྐྱོག་སྟེ་གསོད་པའི་གནས་སུ་ཕྱིད་པ་ཡས། བཅོམ་ལྡན་འདས་རྒྱང་ན་ནས་གཤེགས་པ་ཟན་མོ་མ་སྐད་གསུམ་ཐོས་མཐོང་ནས། སངས་རྒྱས་གཤེགས་པའི་ཕྱོགས་སུ་ཕྱག་འཚལ་ནས། ཇི་ལྟའི་ནང་ན་གཅོ་བོ་ཐུགས་བརྩེ་བར་དགོངས་ཏེ། བདག་གི་བུ་འགྲམ་པ་ལ་ཐུག་པ་འདིའི་སྐུབས་མཛད་དུ་གསོལ་ཞེས་སྨས་པ་དང་། བཅོམ་ལྡན་འདས་ཀྱིས་གསན་ནས། དེ་བཞིན་གཤེགས་པའི་ཐུགས་རྗེ་ཆེན་པོས་དེ་དག་ལ་བརྩེ་བར་དགོངས་ཏེ། དེ་དག་གི་སྡོག་བསྐྱབ་པའི་སྒྲུབ་དུ་བཅོམ་ལྡན་འདས་ཀྱིས་ཀུན་དགའ་བོ་ལ་བཀའ་སྩལ་ཏེ། རྒྱལ་པོ་གསོལ་བ་འདེའི་ཐས་མཚམས་ཀྱི་བཀའ་དྲིན་དུན་ཞིང་རབ་ཏུ་དགའ་བ་སྐྱེས་ནས། བཅོམ་ལྡན་འདས་གང་ན་བ་དེར་སོང་སྟེ་ཕྱིན་པ་དང་། ཞབས་ལ་སྤྱི་བོས་ཕྱག་འཚལ་ནས་ཐལ་མོ་སྦྱར་ཏེ་བཅོམ་ལྡན་འདས་ལ་འདི་སྐད་ཅེས་གསོལ་ཏོ།།

gnon pa (PF mnan, I non): to stamp on (all), to overcome, to suppress
phyogs: side
'bros pa (PI bros): to flee
ldag pa (P bldags, F bldag,I ldogs): to lick
khyo: husband
sbyin pa (PI byin): to give
go ba: to understand; comprehension
ñes pa: (to be) harmful; to mistake;sin
sel ba (PF bsal, I sol): to remove, cleanse
nus pa: to be capable of; ability
ser sna: avarice
'thon (PI thon): to come out
khu ba: juice
skol ba (PF bskol(d)): to cook
khyim mtshes: neighbour
brña ba (P brñas): to borrow from someone (all)
dus la 'bab pa: at the time; the proper time for
gnaṅ ba: to grant, permit (resp)
rab tu 'byuṅ ba: to enter into the Sangha
ci ste: if, when
dmyal ba: hell
la la: some
sna: species; end
'ga' źig: someone
dpog pa (P dpags/dpogs, F dpag, Idpogs): to measure
tshad: size
bgraṅ ba (P brgaṅs): to count
sṅon: formerly, before; beginning
bgyid pa (P bgyis, F bgyi, I gyis): to do (el of *byed pa*)
'dug pa: to sit, to dwell
mthar phyin pa: a perfected one , moral perfection
'jig rten: world
gsal ba: to illuminate
rgyu skar: lunar mansion
rgud pa: to be weak; to fall into an adverse situation
lhag pa: surpassing
bla ba: (to be) better
srin bu: (silk-) worm
rjes: trace
thos pa: to hear (of), that which was heard
sdug bsñal: suffering
'bor ba (PI bor): to cast, to leave
tshur: to this place
rnon pa; sharp
khrag: blood
'byin pa (P phyin/phyuṅ, F dbyuṅ, I phyuṅs): to remove, to issue forth
kha: mouth, face
'byed pa (P phye/phyed/phyes, F dbye, I phyes): to open, to distinguish, to divide
ma lus pa: complete
ma lus par: completely (adv)
khuṅ: hole, cave
slar: again , back; for the sake of (el for *phyir*)
de ltar: so, just as (adv)
'dris pa (P dris): to be accustomed to
rnam par: completely (adv)
bstan bcos: treatise (skt. śāstra)
du ma: several, some
'jug pa (P bcug, F gźug, I chug): to cause, to put into (all) , to let happen
'og na: under
rtsog pa (also spelled brtsog pa): (to be) impure, smeared with
rus pa: bones, stone; seed
'ba' źig: only (adj)
ri boṅ: hare
rwa: horn, string
skas (ba): ladder, steps
'khrid pa (P khrid, F bkri): to command, to take

Exercise: Tigress Story

Sems can chen po: Mahāsattva
thos pa: to hear
mñan du yod pa: Śrāvastī
rgyad byed kyi tshal: Jetavana
mgon med zas sbyin: anātapiṇḍada
kun dga ra ba: grove, park
bźugs pa: (hon) to sit, to dwell, to stay
bsod sñoms: alms
dus la 'bab pa: the proper time for (gen)
śam thabs: undergarment
chos gos: religious robe
bgo ba (PI bgos): to dress, to put on
lhuṅ bzed: alms bowl
snom pa (P bsnams, F bsnam, I snoms): (hon) to take, to hold
gśegs pa(I gśegs/śog): (hon) to go, to come
rtag du: always
rku ba (P brkus, F brku, I rkus): to steal
zin pa (= 'dzin pa, P bzuṅ, F gzuṅ, I zuṅs): to seize

zaı cne: judgement, judge
mdun du: before, at, to (gen)
'khrid pa (P khrid, F bkri): to lead, to bring to
khrims: law
sbyor ba (PF sbyar): to conform to (dań)
thug pa: to reach, to come to (la)
sgog pa (P bsgrags, F bsgrag, I sgrogs): to call
rgyań ma: distance
phyag 'tshal ba: to bow down before (la)
gtso bo: the best, lord
thugs brtse bar: compassionately
dgoṅs pa: (hon) to think, to consider
'gum pa (P gum/'gum): (eleg) to die
skyabs: help, protection
mdzad pa: (hon for *byed pa*) to do
gsan pa: (hon) to hear
srog: life
slad du: for the sake of, for the purpose of
gsol ba 'debs pa: to formulate a request
bźin du: according to (abs)
gtoṅ ba (P btań, F gtań, I thoṅ): to set free, to send
bka' drin: favour, grace
dran pa: to remember
rab tu: very
dga' ba: to be glad, joy
phyin pa: to arrive
źabs: (hon) foot, leg
spyi bo: crown of the head, top
thal mo sbyar ba: to join the palms of the hands

Exercise: dByig pa can

bźugs pa: to dwell (hon *sdod pa* + *'dug pa*)
chuń ma: wife
sdug pa: (to be) oppressed; (to be) beautiful
dbul phoṅs pa: to be poor; a poor person
so sor: individually
bag mar gtoṅ ba: to give x as a bride
khro ba: to be angry; wrath
phyis: later
'du ba (P 'dus): to assemble
gśe ba (P gśes): to abuse
phyir: for the sake of; behind, again, out of
'khro ba (P khros): to be angry
rńa ba (P brńas, F brńa, I rńos): to cut, to mow
ran pa: to have reached the right moment for x
thog: the upper
thog tu: upon
sñam (pa): thought, mind; to think
sñam du sems pa: to think to oneself
ster ba (PF bster): to give, bestow
rtag tu: always
spyo ba (PI spyos): to blame
ci źig: what? what a?
ci źig bya: what is to be achieved (by x) ?
gal te: if, when
su yań: whosoever, everybody
'dod pa: to assert, to desire
de bźin gśegs pa: Tathāgata
bde ba: (to be) happy; well-suited; happiness
yi(d) mug pa: to despair
sñam: thought; to think
mya ńan: trouble, affliction
skom tshugs su bcas te: resting the chin on (all)
rtog pa (P brtags, F brtag, I rtogs): to consider, to muse, to discern; doubt
skyid pa: to be happy; bliss
dge sloṅ: "he who begs for the sake of virtue", begging mendicant, monk (Skt. bhikṣu)
'tshe ba (P gtses/btses, F gtse/btse): to injure
brña ba (P brñas): to borrow from someone (all)
dgos pa: to be necessary; necessity, aim
lto: food
smo ba (P smos): to say, talk
gaṅ: which?, what?
mkhyen pa: to know (hon for *śes pa*)
dga' ba: to be pleased; delight
gsol to: a polite request, may ... please
gsol ba: to speak (to a person of higher rank), to request
tsam du: merely
dur: grave
gnań ba: to grant, permit
kha: part; mouth, face; front side; short for *kha dog*
spu: hair of the head
'byi ba (P byi/phyis/phyi): to be wiped off, to fall off
chos: Buddhist doctrine; law; factor of existence (Skt. dharma, Dharma)
de sñed du: so much, to a full extent
dri ma: (moral) impurity
'dzad pa (P zad): to be consumed, spent, to extend oneself in (gen/term)
dgra bcom pa: "he who has conquered the enemy" (Skt. arhant)
ci rigs par: in a proper manner
don mdzad pa: (hon *don byed pa*) to benefit someone, to work for the benefit of
khyab pa: to fulfil, to penetrate, to encompass

15.1 Semifinal Particle: Form

The form of the semifinal particle (*lhag bcas*) depends on the nature of the preceding final sound.

te after the final sounds of *na*, *ra*, *la* and *sa*

ste after the final sounds of *ga*, *ṅa*, *ba*, *ma*, *'a* and final vowel sound

de after *da*

It is important not to mistake the last form *de* with the identically-spelled demonstrative pronoun *de*.

The semifinal particle is characterised by its broad range of application and its syntactic position halfway between the gerund particles and the sentence final particles. In principle, the semifinal particle can occur after all types of words, even after particles. This is an important feature where the semifinal particle distinguishes itself from the verbal application of case particles (only preceded by verbal stems or case particles) and coordination particles (chap. 15.5–7) which can only be combined with nouns and verbs.

The semifinal particle connects those parts of a sentence between which it establishes a relationship. However, the connection is not as close as that which exists between clauses that are connected with coordination and case particles, but closer than the relationship established by sentence final particles. This observation is generally valid and applies to most situations. However, in individual cases the transition may be rather fluid, ranging from strongly separating functions up to closely uniting functions.

15.2 Verbal Applications of the Semifinal Particle

(1) Temporal Functions

A semifinal particle following after a verbal stem can express that the respective verbal action precedes, in terms of time, the following verbal action.

de dag rgyal po'i rkaṅ pa la mgo bos phyag 'tshal te phyogs gcig tu 'khod do: "After they had paid homage to the feet of the king with (their) head, they sat down at one side (to the king)."

Tibetan grammarians draw special attention to cases where the subclause receives a new agent/theme, mostly the patient of the first clause.

sa bon btab ste skyes: "After the seeds had been sown, (the plant) grew (of out the ground)."

(2) Causal Functions

A semifinal particle following after a verbal stem can indicate that the respective verbal action is the cause of the following verbal action.

'og na bu mchis par ma tshor te bu gum mo: "Since I did not notice that there was a child underneath (the blanket), the child died."

(3) ADVERSATIVE/RESTRICTIVE FUNCTIONS

phan par smra ba dkon pa ste | de dag las kyaṅ ñan pa dkon |
sman pa mkhas pa rñed dka' ste | de yi tshig bźin byed pa ñuṅ ||

"Those who speak in a useful way are rare; (but) even rarer than those are (people) who listen (to them). A skilful doctor is difficult to find; (but even) smaller (in number) are those who act in accordance with his advice."

A semifinal particle can connect contrasting verbal actions.

khyod phyogs gcig mthoṅ ste gñis mi mthoṅ: "(It is true that) you see the one side, but you do not see both sides."

khyim bdag gis mthoṅ bar (glaṅ) byin te | khas ni ma btaṅ ṅo: "I have returned (lit. given) (the ox) in a way that it was seen by the householder, but I have not led it in (the stable) with a notification (lit. mouth)."

(4) MODAL FUNCTION

Following a verbal stem, the semifinal particle may indicate that the preceding verbal action qualifies the manner in which the following verbal action is being carried out.

glaṅ de khrid de khyim bdag de'i khyim du soṅ ṅo: "He went to the house of the householder leading the ox."

In sentences featuring the modal function of the semifinal particle, it is often best to to take recourse, in translation, to the active present participle: "Leading the ox, he returned to the house of the householder."

In a number of fixed expressions, the preceding verbal action gives the content of the following verbal action.

bsruṅs te ci ruṅ: "To what end has he guarded (the ox)?"

(5) COORDINATING FUNCTIONS

The semifinal particle can also serve to establish a loose coordination between two successive clauses. In translation, this type of connection is best expressed by inserting a punctuation mark, usually the semi-colon. However, in many cases it is possible to improve on this and to bring out the exact nature of the coordination through the use of a suitable coordinating conjunction. In sentences showing this type of coordination, the semifinal particle appears also after the nominal predicate; just as a sentence final particle, it practically constitutes a predicate copula.

bram ze de'i chuṅ ma la bu pho ni med kyi | bu mo bdun yod de | rab tu dbul phoṅs so ||: "While the wife of the brahmin did not have a son, she had seven daughters; (moreover), he was very poor."

de bas na bdag 'oṅs pa kho na (yin) ste | de ltar smra źiṅ: " 'It is only for that reason that I have come !' Thus he said ..."

(6) FINALISING FUNCTIONS

In a number of cases, we meet with the semifinal particle appearing in final position, without it being followed by another clause or verse. In this event, it has a genuine finalising function. Examples of this type of phenomenon are mainly found in metric texts, in particular when the semifinal particle serves to connect two stanzas whose content is rather independent of each other.

rgyal po chos daṅ ldan pa yi | grags pa 'jig rten gsum gaṅ ste | sum cu gsum gyi gnas rnam na | lha yi dbaṅ po dgar 'gyur te |: "(Since) the triple world is full of glory for a king who rules according to (lit. "who possesses") the Dharma, (and also) the lord of the gods in the abode of the thirty-three (gods) becomes delighted."

15.3 Introductive Functions of the Semifinal Particle

One very specific function of the semifinal particle allows it to announce that an attribute, reason, explication, definition or a comparison with regard to the preceding sentence or a term contained in that sentence is about to be given. This application of the semifinal particle is very close to that of the isolation particle (chap. 8.3). Just as its coordinating function is, in translation, often best expressed by punctuation, in the same way, the introductive function of the semifinal particle is in many cases best brought across by a semi-colon or a full colon. The choice of conjunction is usually determined by context.

(a) Announcing a post-positonal attribute

yul de na bram ze dbyig pa can żes bya ba 'dug ste | rab tu dbul 'phoṅs pa | bza' ba daṅ bgo ba med pa źig go ||: "In that country there lived a brahmin called dByig pa can; he was one who was very poor and who had neither clothing nor food."

(b) Announcing a post-positonal reason

mi bzaṅ po ste | rtag tu gźan gyi don sgrub pa'i phyir ro ||: "He is a good man, because he always accomplishes the benefit of others."

(c) Announcing a post-positonal explication

'di ltar rjes su thos te: "It is transmitted (orally) in the following way:"

This sentence is found regularly as an introductory statement in Buddhist legends. The 'follow-up sentence' is made up of the entire narrative.

(d) Announcing a post-positonal definition

saṅs rgyas te | ma rig pa'i gñid saṅs pa daṅ śes bya la blo gros rgyas pa'o ||

"*saṅs rgyas*: this means awakened (*saṅs pa*) from the sleep of ignorance and (to be) of unfolded (*rgyas pa*) understanding in respect to what is to be known."

(e) Announcing a post-positonal comparison

dpal ldan bstod pa gsal ba sgeg rnams kyis | de la spyod yul du ni 'oṅs byas nas |
sñiṅ po bzuṅ nas phyis ni 'dor 'gyur te | smin pa'i a mra'i 'bras bu'i rus pa ltar ||

"Glorious renowned resplendent and charming ones, after you have made him come into (your) proximity and took the best of him, later on you will cast him away like the seed of a ripe mango."

15.4 Special Cases

(1) Semifinal Particles forming Adverbs

The semifinal particle is also used to derive adverbs and conjunctions from pronouns, adjectives and adverbs. As demonstrated by the accompanying literal translations, often we are dealing here with abbreviated short sentences where the semifinal particle is used in one of the functions described above (usually introductive function).

gal te: "if, when" (lit. "in which case namely")

gal is a contracted form of *ga la*, the allative of the interrogative and relative stem *ga*.

ci ste or *ji ste*: "when, if" (strictly speaking only an introductory formula: "as concerns this, when ...")

'on te: "however, yet, but" (lit. "now in this case")

'on is a contracted form of *'o na*, the inessive of the demonstrative pronoun *'o*. The full form of this conjunction would be *'o na ste*.

da ste: "now, in this moment"

'di lta ste: "in such a manner, in the following way, namely" (derived from *'di lta*: "such, in this manner")

de bžin te: "likewise, in the same way" (derived from *de bžin*: "according to that, thus, so")

(2) Semifinal Particles after Case Particles

In the preceding section, we saw two examples in which semifinal particles were appended to a contracted form of a case particle. In the same way as the final particle of statement and interrogative sentences, the semifinal particle can also be appended to the full form of the case particles. However, because of the very specific semifinal function of these particles, there are not many examples of this phenomenon.

khyed la gus pa las ste lam gžan med do: "Apart from venerating you, there is no other way (to salvation)."

lha rnams steṅ na (yin) ste | klu rnams 'og tu (yin) ste |: "The gods are above (the earth), the serpent demons are below (the earth)." (This example could also be interpreted to have a coordinative application, cf. chap. 15.2.5)

15.5 Coordination Particle: Form and General Remarks

The form of the coordination particle depends on the final sound of the preceding syllable.

ciṅ after *ga*, *da*, *ba* and dropped *da drag*

žiṅ after *ṅa*, *na*, *ma*, *'a*, *ra*, *la* and final vowel sound (NB not to be confused with the noun *žiṅ*: "field")

śiṅ after *sa* (NB not to be confused with the noun *śiṅ*: "wood")

In principle, the coordination particle occurs only after the present, perfective or future stem of a verb. It connects the preceding verbal stem with a following verbal form, which appears frequently in its nominalised form with the nominalising particle *pa* as a verbal substantive or a verbal adjective. The connection thus established is much closer than that established by the semifinal particle.

In most cases, we are dealing with a copulative connection of two equally important members that is to be interpreted as "and". In translation, however, the meaning is often best represented by constructions using temporal or modal subordinations ("after, by doing"). The subordination itself is not so much founded in the coordination particle than in the logical reference of the verbal actions.

15.6 Coordinating Functions of the Coordination Particle

(1) Coordination of Independent Predicates

As a rule, the coordination particle coordinates two predicates with the same subject. In this case, it is to be translated by a coordinating conjunction ("and").

chuṅ ma de rab tu mi sdug ciṅ mig gñis (kyis) kyaṅ mi mthoṅ ste: "(His) wife was very ugly and also could not see on (lit. with) both eyes."

bram ze de phyug ciṅ bde skyid par gyur to: "That brahmin became rich and happy."

In the last example, the subsequent verbal stem appears in the form of a verbal adjective. A literal translation would run as follows: "That brahmin became a rich and happy (being)."

(2) Coordination of Verbal Stems with Identical or Similar Meaning

A particularly typical function of the coordination particle consists in connecting verbal stems of identical or similar meaning. Once again, in translation, it is best rendered by the conjunction "and".

khro źiṅ gtum mo źig ste: "(She) was an angry and hot-tempered woman."

de bźin gśegs pa śiṅ druṅ na dbaṅ po kun źi źiṅ bde bar bźugs par mthoṅ ṅo: "(He) saw that the Tathāgata who sat underneath a tree, with all his senses composed and happy."

Please note that in the first example, the two verbal stems have been turned into adjectives by means of the adjective-forming nominal particle *mo* appended to *gtum* (*gtum pa*: "to be hot-tempered").

In the second example, the expression *dbaṅ po kun źi źiṅ bde bar* has been adverbialised through the nominalising particle *ba* appearing in the terminative. The verbal stems coordinated by means of the coordination particle are *źi* and *bde*.

(3) Coordination of Independent Sentences

In exceptional cases, the coordination particle connects not only two predicates, but just like the semifinal particle, it may also connect two independent clauses with different subjects.

rgya mtsho chu yis mi ṅoms śiṅ | rgyal po'i baṅ mdzod nor gyis min |: "The ocean is not satiated by water; the treasury of the king is not (satiated) by riches."

In this function, the coordinating particle is rendered into English by means of a semi-colon or by means of coordinating or contrasting conjunctions ("and, but").

15.7 Subcoordinating Functions of the Coordination Particle

(1) Temporal Subordination

Occasionally, the meaning of the coordinated verbal actions implies a temporal succession.

de ltar smra źiṅ ... bzaṅ mo'i khyim du źugs so: "After she had thus spoken, she entered the house of Bhadrā."

Please note, however, that according to the Tibetan interpretation of this clause, we have simultaneity (*smra* is present stem). And yet, the logic of the situation leaves no doubt to posit posteriority of the second verbal action over the first.

(2) Modal Subordination

In many instances, the first verbal action qualifies the second verbal action, in which case one is well-advised to employ an adverbial mode of translation.

chos lugs (daṅ) mi 'gal źiṅ 'jig rten bya ba kun nas legs par sgrub pa: "to carry out (one's) worldly affairs properly in every respect without coming into conflict with religion"

(3) Coordination Particle between Verb and Auxiliary Verb

Tibetan uses a number of periphrastic constructions where main verbs are combined with modal or auxiliary verbs (chap. 16). Usually, in these constructions, the terminative particle is appended to the verbal stem or the verbal substantive of the main verb. In some cases, however, one also meets with the coordination particle linking verb and auxiliary verb.

mchod pa bgyid cin mchis so: "(we) worship", "(we) are in the process of worshipping" (lit. "we exist practising worship")

As indicated by the literal translation, this type can be interpreted as a special case of a modal subordination.

For more examples, see: chap. 16.5

15.8 The Connecting Particle for Auxiliary Verbs

The form of the connecting particle for auxiliary verbs depends on the form of the preceding sound.

kyin after the final sounds *da*, *ba*, *sa* and after dropped *da drag*

gin after the final sounds *ga*, *na*, *'a* and after final vowel sounds

gyin after the final sounds *na*, *ma*, *ra* and *la*

Please note that the rules of Sandhi concur here only partially with those of the genitive.

The main function of these particles is to connect main verbs in stem form with auxiliary verbs.

yon gin 'dug: "he comes", "he is coming"

In general, the connecting particle is followed by the auxiliary verbs *'dug pa*, *yin pa*, *yod pa* and *red pa*. While the connecting particle occurs already relatively early in Tibetan literature (e.g., *Mi la ras pa rnam thar*), overall its use is fairly rare in classical Tibetan.

Exercise 15

Translate the following passage into English:

བཅོམ་ལྡན་འདས་ཀྱི་བཀའ་དྲིན་ཆེན་པོས་བདག་ཅག་གི་ཚེ་སྲོག་ལྟག་མ་ཙམ་ཞིག་ལུས་པར་གྱུར་ན། ལྷའི་གཙོ་བོ་ཐུགས་བརྩེ་བར་དགོངས་ཏེ། བདག་ཅག་ཚོས་ལ་རབ་དུ་འཇུང་བར་ཅི་གནང་ཞེས་གསོལ་པ་དང་། བཅོམ་ལྡན་འདས་ཀྱིས་ལེགས་པར་འོངས་སོ་ཞེས་བཀའ་སྩལ་པས། སྐྱང་ཁ་སྐུ་རང་ཅི་སྟེ། གོས་ཀྱང་ངུར་སྨིག་དུ་གྱུར་ཏོ། དེ་དག་ཤིན་དུ་དད་པའི་སེམས་བརྟན་པར་གྱུར་ནས། བཅོམ་ལྡན་འདས་ཀྱིས་ཅི་རིགས་པར་ཚོས་བསྟན་པས་རྒྱལ་དང་དྲྭ་ཐད་དེ། དགྲ་བཅོམ་པར་གྱུར་ཏོ། དེའི་མ་ཧཱ་མོ་དེ་ཡང་ཚོས་ཐོས་པས་ལན་གཅིག་ཕྱིར་མི་ལྡོག་པར་གྱུར་ཏོ། དེའི་ཚེ་ཀུན་དགའ་བོས་དེ་ལྟ་བུའི་དངོས་པོ་ངོ་མཚར་ཆེ་བ་དག་མཐོང་ནས། དེ་བཞིན་གཤེགས་པ་ནི་ཡོན་ཏན་དེ་སྙེད་ཅིག་མངའ་ཞེས་བསྔགས་ཏེ། ཡང་འདི་སྐམ་དུ་ཟད་མོ་མ་སྨད་གསུམ་པོ་འདིས་སྡོན་ལེགས་པ་ཅི་ཞིག་བགྱིས་ན། དཔལ་བཅོམ་ལྡན་འདས་དང་ཕྲད་དེ། ཉེས་པ་ཆེན་པོ་ལས་ཀྱང་ཐར་ལ། ཆུ་ངན་ལས་འདས་པའི་བདེ་བ་ཐོབ་ནས་ལུས་གཅིག་གིས་ཕན་པ་དང་། བདེ་བའི་དོན་ཐོབ་པ་ལེགས་སོ་སྙམ་དུ་བསམ་པ་དང་། བཅོམ་ལྡན་འདས་ཀྱིས་མཁྱེན་ནས་ཀུན་དགའ་བོ་ལའང་ལྟོས་ཏེ་སྐད་ཅིག་བཀའ་སྩལ་ཏོ། མ་སྨད་གསུམ་པོ་འདི་ཉི་ངས་དལ་འདི་འབའ་ཞིག་གི་དུས་སུ་གསོས་པར་མ་ཟད་ཀྱི། སྡོན་འདས་པའི་དུས་ན་ཡང་ངའི་བཀའ་དྲིན་གྱིས་གསོས་སོ། ཀུན་དགའ་བོས་གསོལ་པ། བཅོམ་ལྡན་འདས་སྡོན་འདས་པའི་དུས་ན་ཡང་མ་སྨད་གསུམ་པོ་འདི་དག་ཇི་ལྟར་གསོས་པ་བཅོམ་ལྡན་འདས་ཀྱིས་བསྟན་དུ་གསོལ། བཅོམ་ལྡན་འདས་ཀྱིས་ཀུན་དགའ་བོ་ལ་བཀའ་སྩལ་པ།

'khod pa: to sit down, to sit
mgo (bo): head, top summit
rkaṅ pa: feet, foot
skye ba (P skyes): to be born
sa bon: seed, grain
'debs pa (P btab, F gtab, I thob): to sow (seeds)
'gum pa (P gum/'gums): to die (el)
'gum pa (P bkum, F dgum, I khums): to kill
'og na: under (postp + gen)
tshor ba: to feel, to notice
ci ruṅ: what is the value of?, why should (I) care?
de bas na: therefore, thus for this reason
kho na: only, exclusively (adj)
de ltar: so, just as (adv)
sman pa: doctor
'jig rten: world
sum cu gsum: thirty-three
gaṅ: what?, which? which
sgrub pa (P bsgrubs, F bsgrub, I sgrubs): to complete, to achieve
'di ltar: in such a way
rjes su: after, according to, following
śes bya: what is to be known
thos pa: to hear, to perceive, to learn, the learning
rjes su thos pa: to hear, to transmit, to pass on
saṅs pa: to be awakened
gñid: sleep
saṅs rgya ba: to become awakened, to become a Buddha
saṅs rgyas: Buddha
dpal ldan: beautiful, glorious, blessed
sgeg pa: to boast, to brag, to be coquettish, to charm
spyod yul: sphere of activity
'dor ba (P dor): to reject, to throw away, to disapprove
phyis: afterwards, later
sñiṅ po 'dzin pa: to take hold of someone's property, to take advantage of someone
rus pa: seed, stone, bone
ci te: where, if
ji ste: where, if
'on te: however, yet, but
da ste: now, in this moment
'di lta ste: in such a manner, in the following way, namely
de bźin du: likewise, in the same way, accordingly
gus pa: respect, reverence
lam: way, path
steṅ na: above
klu: serpent demon (Skt nāga)
'og tu: under, below (postp + gen)
baṅ mdzod: treasury, storeroom
ṅom pa (P ṅoms): to satisfy one's desire
phyug pa: to be rich, rich
skyid pa: to be happy, happiness, bliss
yoṅ ba (P yoṅs): to come

Exercise: Tigress Story

tshe srog: life-time, life-span
lhag ma: remains, scrapings
lus pa: to be remaining, left over
rab tu 'byuṅ ba: to enter into the community of Buddhist monks
gnaṅ ba: to grant, to allow, to permit
skra: hair
kha spu: beard
sbyi ba (P byi/phis/phyi): to be wiped off
ṅur smrig: yellowish red
dad pa: to believe in, to have faith in
brtan pa: to be firm
ci rigs par: in a proper way
rdul: dust
dri ma: impurity
'dzad pa (P zad): to be consumed, to decline
dgra bcom pa: Skt, arhant
lan gcig phyir mi ldog pa: one who does not return (Skt. anāgāmin)
de lta: such measure
dṅos po: thing, entity, goods, event, appearance
ṅo mtshar: surprise, wonder
che ba: big size
de sñed cig: so much, so numerous, how!
sṅags pa (P bsṅags, F bsṅag, I sṅog(s)): to praise
sñam: thought, mind
sṅon: formerly, before
bgyid pa (P bgyis, F bgyi, I gyis): (eleg) to do
da ltar: now
'phrad pa (PF phrad): to meet with (daṅ)
thar ba: to be liberated
mya ṅan las 'das: nirvāṇa
phan pa: to be useful
don: sense, purpose, aim, objective, thing
mkhyen pa: (hon) to understand

gso pa (P gsos/bsos): to heal, to save
'dzad pa (P zad): to expend oneself in (erg or term)
'da' ba (P 'das): to pass (time)

Exercise: dByig pa can

bde ba: (to be) happy; well-suited; happiness
yi mug pa: to despair
bźin du: according to, in conformity with
sñam pa: to think; thought
mya ńan: trouble, affliction
skom tshugs su bcas te: resting the chin on (+ all)
rtog pa (P brtags, F brtag, I rtogs): to consider; to muse; to discern; doubt
('di) sñam du sems pa: to think to oneself
skyid pa: to be happy; bliss
dge sloń: "he who begs for the sake of virtue", begging mendicant (Skt bhikṣu)
spyo ba (PI spyos): to blame, scold
'tshe ba (Pgtses/btses, F gtse/btse): to injure
rńa ba (P brnas, F brña, I rńos): to mow, cut
ran pa: to have reached the right moment for something
brña ba (P brñas): to borrow from someone (+ all)
dgos pa: to be necessary; necessity, aim
'dus ba (P 'dus): to assemble
lto: food
smo ba (P smos): to say, to talk
gań: which, which?, what?
mkhyen pa: to know (hon *śes pa*)
dga' ba: to be pleased, to take delight in
gsol: polite request ('please !')
gsol ba: to speak (to a person of higher rank); to request
tsam du: merely
dur: grave
gnań ba (P gnań(s), I gnoń): to grant, to permit (hon of *sbyin pa*)
kha: part; mouth, face; front side (short for *kha dog*)
spu: hair of the head
'byi ba (P byi/phyis/phyi): to be wiped off, to fall off
chos: Buddhist doctrine; law; factor of existence
de sñed du: so much, to a full extent
dri ma: (moral) impurity
'dzad pa (P zad): to be consumed, spent; to extend oneself in (gen, term)
dgra bcom pa: "he who has conquered the enemy" (Skt. arhant)
ci rigs par: in a proper manner
don mdzad pa (hon of *don byed pa*): to benefit someone, to work for the welfare of someone
khyab pa: to fulfil, to penetrate, to encompass
kun dga' bo: Ānanda
ci źig: what? what a?
legs pa: good; a good deed
ño ba (PI ños): to buy
gtsań ma: pure
ras: cotton cloth
tshon źen (pa): penetrated by colour, to dye
sla ba: thin, easy; to be easy
phan 'dogs pa: to help to benefit someone
'dogs pa (P btags, Fgdags, I thogs) : to bind
'da' ba (P 'das): to pass over; to abandon; to avoid x (*las*); to pass time with(er); to transgress
bde bar byed pa: to make [(*la*) someone] happy
bde bar mdzad pa (hon of *bde bar byed pa*): to make happy
rgyas pa: to increase, to augment, extensive, large
de bźin (du): according to that , thus
thos pa: to hear; to hear of (abs)
'tshal ba (P btsal, I tshol): to desire, wish, ask for
bskal pa: era, age
graṅs pa: number
graṅs med pa: innumerable
pha rol: the other side; opposite; opponent
tshad med pa: immeasurable
srid 'tsho ba: to govern
sgo: door
sgo ba/bsgo ba (P bsgos, F bsgo, I sgos): to command
ñin par: during the day
spyod pa: to execute, to train in, to perform, to behave; to enjoy; conduct
ga re: who is? where is?
laṅ ba (P laṅs, I loṅs): to rise, to get up
'bor ba (PI bor): to throw; to lose; to forsake
slar: again, back, for the sake of (el for *phyir*)
bka' drin: friendliness, favour
tshe srog: life, life-time
dgoṅs pa (hon): to think, to consider as, to recall
gos: robe, garment
ńur sñiṅ: yellowish red
rdul: dust
dri ma: impurity, filth, moral stain
lan: time, times, answer, reply, retaliation
lta bu: like, as
bsńags: praise, commendation
ńo mthar: surprise, astonishment, wonder
ltag ma: what is uppermost
dga' bo: joy, good

16. Periphrastic Constructions of the Tibetan Verb

In Tibetan, we meet with a number of periphrastic constructions that are employed to increase the range of verbal expressions, originally limited to four stem gradations. In order to achieve this, Tibetan makes use of a variety of auxiliary and modal verbs, the most important ones of which are discussed in this chapter. The auxiliary and modal verbs not covered in this chapter are usually those that have received detailed lexicographical treatment in the respective dictionaries and therefore do not pose difficulty in translation.
Consult also Claus Oetke's thorough examination of Tibetan auxiliary and modal verbs, published in his book: *Die aus dem Chinesischen übersetzten tibetischen Versionen des Suvarṇaprabhāsūtra*, Wiesbaden, 1977, pp. 359ff.

16.1 The Auxiliary Verb: Yin pa

While the form *yin pa* (honorific and elegant form: *lags pa*) is invariably connected with the nominalised verb, which should, in this application, be regarded syntactically as a predicate noun, the form *yin* (rarely *yin no*) functions as a predicate copula. The composite forms featuring *yin pa* are used mainly in the three following functions.

(1) Periphrastic Present and Perfect

The form *yin pa* (*lags pa*) is used to express periphrastically the present and perfective forms of a verb. Both, the tense and the type of action, are to be derived from the stem of the main verb or from context. Most periphrastic constructions are formed with *lags pa*, usually featuring main verbs that do not possess a honorific or elegant stem grade in their own right.

(de) gnas pa ma yin 'gro (ba) ma yin: "He does not stay, he does not go."

sems can thams cad kyis phyag bgyis pa lags so: "All sentient beings showed their veneration."

Please note in particular the special expression *yod pa ma yin*, or short *yod pa min*, meaning: "it does not exist".
bdag gi bā rā ṇa sīr 'oṅs pa la dgos pa gźan yod pa min te: "my coming to Benares has no other purpose (than)", "in my coming to Benares, there is no other purpose (than)"

(2) Present Continuous

The application of the form *yin pa* indicates that the verbal action is in progress. Cf. the English progressive form: "is doing"

'jug pa yin: "is entering, is in the process of entering"

(3) Description of a Generally Valid Fact

In addition to the present continuous, the form *yin pa* can also express a generally valid fact.

chags bral gtam gyi chus chags pa'i me ni źi bar byed pa yin: "The water of dispassionate speech (generally) appeases the fire of the passions."

In this function, the predicate can also appear in the perfective, entailing the formation of the nominalised verb of the perfective stem.

gser gyi sbram bu min pa ji srid me yis ni | rab tu gduṅ byas de srid... | dri ma can ñid ñes par kun nas 'oṅs ba yin ||: "As soon as one has heated unwrought gold by means of fire, the inherent impurity has surely completely gone."

16.2 The Auxiliary Verb: Yod pa

The verb *yod pa* (honorific: *mṅa' ba*; elegant: *mchis pa*) is used as an auxiliary verb in the following two functions.

(1) PRESENT CONTINUOUS

The verb *yod pa* can be used to form the present continuous, with the connecting particle for auxiliary verbs being appended to the verbal stem of the main verb.

bu yoṅ gin yod de: "the son is coming", "the son is in the process of coming"

Alternatively, the coordination particle may be appended to the stem of the main verb.

mchod pa bgyid ciṅ mchis so: "they are venerating", "they are in the process of venerating"

For details about other possibilities of composition, compare the constructions of *'dug pa* cited in chapter 16.5.

(2) COPULA WITH THE NOMINALISED VERB OF THE FUTURE STEM

If the predicate consists of the verbal noun of the future stem, *yod* is frequently used in a copula-resembling function. The verbal noun appears in the terminative.

stobs ldan dgra bos ci bya (ba)r yod: "What is to be done (even) by a powerful enemy?" "What can (even) a powerful enemy do (in a situation like this)?"

sdug pa mthoṅ bar yod mi 'gyur: "Something pleasant will not be seen."

16.3 The Auxiliary Verb: 'Gyur ba

When used as an auxiliary verb, *'gyur ba* governs the terminative of the verbal noun. In this application, we are dealing here with the terminative of the result of a development or undertaking (chap. 13.5), since *'gyur ba* expresses, in principle, the becoming of the action expressed by the main verb. More often than not, *'gyur ba* follows after the present or perfective stems, occasionally also after the future stem. When analysing a composite construction, one must bear in mind that the twin-stemmed verb *'gyur ba* (present and future stem: *'gyur*; perfective and imperative stem: *gyur*) may be used in all stem gradations.

Here are some of the more frequent constructions with *'gyur ba.*

(1) GENERAL PRESENT

In combination with the present stem of a verbal noun marked by the terminative, the present stem of *'gyur ba* tends to indicate a generally valid fact or state.

bdag ñid chen po la skye bo rnams kyis skyon 'tshol bar 'gyur ro: "In persons of noble disposition, people usually look for faults."

(2) SIMPLE FUTURE

In combination with the present stem of a verbal noun marked by the terminative, the future stem form *'gyur ba* expresses simple future.

rñed par 'gyur ro: "(He) will obtain."

de lta bu'i gnod pa med par 'gyur ro: "There will/shall not be such damage."

The future tense expressed in periphrastic constructions by means of *'gyur ba* corresponds in its formation and meaning with the English future indicator "shall, will" (that is to say, to enter into the state of the verbal action, or to carry it out in the 'after-time').

The simple future is free from any necessitative connotations whatsoever of the future stem.

(3) Necessitative Future

In combination with the future stem of a verbal noun marked by the terminative, the form *'gyur* indicates simple future, while the future stem of the main verb has a purely necessitative character. The combination of these two components in periphrastic constructions results in the necessitative future.

groṅ khyer de dag daṅ yul 'khor de dag kyaṅ kun tu bsruṅ bar 'gyur ro: "Even those cities and those regions will have to be protected in every respect."

(4) Completed Future

Also in combination with the perfective stem of a verbal noun marked by the terminative, the form *'gyur* indicates the future; however, in line with the character of the perfective stem, it indicates now the completed future. Again, please note the similarity with the formation, in English, of the completed future.

gser gyi kha dog lta bu'i snaṅ ba 'byuṅ bar 'gyur źiṅ snaṅ ba des bdag cag gi khaṅ pa rnams kyaṅ snaṅ bar bgyis par 'gyur ro: "Once a brightness of golden colour has arisen, that brightness will have illuminated also our (own) houses."

(5) Completed Perfect (Pluperfect)

In combination with the perfective stem of a verbal noun marked by the terminative, the perfective stem of the verb *'gyur ba* indicates the completed perfect, that is to say, a verbal action that has been completed in the past. It is used when the general tense is the past-tense, and when the completion or anteriority of a verbal action *vis-à-vis* the following action is to be emphasised.

ba laṅ stor bar gyur to: "The ox had got lost."

khye'u de srog daṅ bral bar gyur to: "That boy had lost his life."

(6) Periphrastic Imperative

In combination with the present stem of a verbal noun marked by the terminative, *gyur cig*, which is the imperative form of *'gyur ba*, forms the periphrastic imperative, which may have imperative as well as optative meaning. (This construction is used in translation literature for both the Sanskrit imperative and the Sanskrit optative).

rgyal bar gyur cig: "Be victorious !", "May you be victorious !"

rgyal po chos bźin byed gyur cig: "O king, act in accordance with the law." or "The king should become one who acts in accordance with the law !"

Here, the original meaning of *'gyur ba* has been significantly weakened. A more literal rendering of these examples would lay increased emphasis on the meaning of *'gyur ba*, e.g., "Become victorious !"

(7) HYPOTHETICAL CONSTRUCTIONS (CONDITIONAL/CONCESSIVE CONTEXTS)

Combinations with *'gyur ba* occur also in various constructions of hypothetical nature. In most cases, the perfective stem *gyur* is appended to the perfective stem of a verbal noun marked by the terminative. Present and future forms are rare. Hypothetical constructions are particularly frequent with conditional and concessive clauses.
Structurally, *'gyur ba* emphasises the realisation of the condition.

de ñid gal te ñams gyur na: "if (even) that one had come to ruin" (unrealisable)

dbyig pa can rgyal bar gyur kyaṅ bla'o: "Even if dByig pa can were to become victorious, it would be better (than my tongue being cut off)." (potential)

'byor pa thob par gyur na yaṅ | bsod nams med na ga la rtag |: "Even if one were to acquire riches, how could there be stability if there is no religious merit." (potential)

(8) THE SANSKRIT PASSIVE

A particular feature of the translation literature is the very frequent rendering of the Sanskrit passive by means of the verb *'gyur ba*.

mthoṅ (bar) mi 'gyur: "he is not being seen" (skt. *na īkṣyate*)

spoṅ bar 'gyur: "he is abandoned" (skt. *prahīyate*)

From the point of view of Tibetan, there is of course no change of voice in the above sentences. The form *'gyur* simply reinforces the process or progress of the respective verbal action. As before, the verb form needs to be translated impersonally ("a seeing does not take place", "an abandoning does take place") and, syntactically, it is part of categories (1) to (7). There is reason to believe that in many cases we are probably dealing with little more than a mechanical rendering of a Sanskrit passive prescribed early on by paṇḍits in charge of the translation team.

16.4 The Verb 'Byed pa' and its Equivalents

Apart from *'gyur ba*, there is one more auxiliary verb in Tibetan that is extremely frequently used. This is the verb *byed pa* ("to make, to do, to be active"). The functions of *byed pa* are less complex than those of *'gyur ba*, since it occurs in only two auxiliary contexts. On the other hand, one has to memorise the honorific and elegant forms besides the ordinary forms of *byed pa*, since they occur quite regularly as auxiliary honorifics.

Ordinary Form	**Honorific Forms**	**Elegant**	**Stem**
byed	*mdzad*	*bgyid*	Present
byas	*mdzad*	*bgyis*	Perfective
bya	*mdzad*	*bgyi*	Future
byos	*mdzod*	*gyis*	Imperative

Byed pa and its equivalents are always linked to the verbal noun of the main verb with the terminative particle. With the exception of the imperative-stem, which calls for the verbal noun of the present stem, there is always congruency between the stems of the main verb and the stems of the auxiliary verb.

(1) Periphrastic Functions of Byed pa

The various stems of *byed pa* (and its equivalents) can be combined with verbs of all types—passive, neutral, transitive, intransitive, causative—without there necessarily occurring any change in meaning.

ñan pas phal cher raṅ gi skyon | gaṅ yin gźan la 'god par byed |: "An evil person usually projects all of his mistakes on to other (persons)."

phyag btsal bar byas te: "after he had paid homage"

bstan par bgyi: "I shall show" (first pers. sing. follows from the elegant form)

rgyal po chen pos 'di ltar mkhyen par mdzod cig: "May the great king take notice in the following way!"

The terminative preceding *byed pa* is to be interpreted either modally or as the object-case.

brgyan par byed pa: "to adorn", "to decorate" (lit. to be active ornamenting, to practise ornamentation)

The periphrastic representation of a verb form by means of *byed pa* (and its equivalents) may have several reasons. In classical translation literature, it is often requirements of the metre that call for the use of *byed pa* in order to fill in a stanza. With verbs whose stem is used as often nominally as it is verbally, *byed pa* points to the verbal meaning of the clause in question. In addition, periphrastic constructions with *byed pa* are used for the formation of honorific and elegant modes of expression, where the main verb does not possess any honorific/elegant verb form on it own. Likewise, periphrastic constructions are used to indicate a stem gradation, if the main verb does not possess such gradation.

(2) The Causative Function of Byed Pa

Mainly in classical translation literature, *byed pa* is also used in the formation of causative verbs. (The causative formant proper is *'jug pa*, cf. chap. 16.11).

źi ba: "to be appeased; to become composed, to be tranquil"

źi bar byed pa: "to extinguish; to appease someone, to calm someone"

thar pa: "to become free, to be liberated, to be rescued"

thar par byed pa: "to liberate, to free"

16.5 The Continuative ('Dug pa and gNas pa)

The verbs *'dug pa* ("to sit, to live, to exist", honorific: *bźugs pa*, elegant: *gda' ba*) and *gnas pa* ("to stand, to dwell") are both used in the formation of the continuous form . Usually, *'dug pa* and *gnas pa* are linked with the coordination particle to the main verb; occasionally, we also come across more complicated constructions.

ñu źiṅ 'dug: "weep, are in the process of weeping" (with or without final particles !)

mñon par bstod ciṅ bźugs so: "praise, are in the process of praising"

źugs śiṅ gnas so: "entered into, were in the process of entering"
In the last two examples, the tense is indicated by the perfective stem of the main verb. However, it is also possible to indicate the tense by means of the periphrastic perfective with *'gyur ba*.

sems śiṅ 'dug par gyur to: "thought, were in the process of thinking"

Conditioned by complex constructions in the Sanskrit original, we also meet with alternative formations in translation literature.

bdag cag gi bdag mo gzugs kyi yon tan thos pa skal ba chen po la śin tu phrad par 'dod bźin pas gnas pa: "Our lady, of whose physical qualities you have heard, has the desire to meet with some(one) of great destiny."

The form *'dod bźin pa* is already the durative of *'dod pa* (cf. 16.7). The ergative requires a modal interpretation.

In colloquial Tibetan, the present tense is constructed with the connection particle for auxiliary verbs.

mthoń gin 'dug: "(he) sees"

Other, but generally rarer, constructions are:

(1) verbal stem + *'dug*

(2) terminative of the verbal noun + *'dug*

(3) genitive of the verbal stem + *'dug*

(4) elative of the verbal stem + *'dug*

(5) verbal stem + semifinal particle + *'dug*

16.6 Emphasis Constructions: Mod

The word *mod* is the emphatic equivalent of *yin pa* and *yod pa*. Its meanings are: (1) "to be really something", (2) "to be extant abundantly"

In its first meaning, *mod* contributes to the formation of the emphatic form of a main verb. It is especially used in this context in connection with concessive clauses (*mod kyi* or *mod kyaṅ*), with *mod* being immediately preceded by the verbal stem.

las dag yin mod: "These are indeed the deeds (that caused these consequences)" (Note that there is no final particle at the end of a main clause)

de dag thams cad groṅ gcig gnas mod kyi | de dag phan tshun rnam par mi śes so |: "Although all of them do live in one village, they do not know each other."

16.7 The Durative: bZhin

The word *bźin* ("nature, being") is used to form the durative of a number of verbs. Usually, *bźin* follows immediately after the verbal stem.

'dod bźin pa: "one who has the nature of desiring", "one who is in the process of desiring", "a desiring person" (cf. last example sentence in chap. 16.5)

The durative constructed with *bźin* is used in particular adverbially.

khri la bźugs bźin du: "while he was sitting on the throne"

mi śes bźin du śes so: "he knows while not knowing"

16.8 The Periphrastic Perfect: Tshar and Zin

The perfective stems *tshar* (*'tshar ba*: "to be finished") and *zin* (*zin pa*: "to be finished, to end") are used in the formation of the periphrastic perfect. With verbs that do not have their own perfective stem, *tshar* and *zin* indicate the completion of the verbal action. With verbs that use their own perfective stem, they indicate the ending of the verbal action. If these forms occur in a narrative that is set in the past, they carry the pluperfective meaning.

The word *tshar* occurs after the terminative of the verbal noun, while *zin* tends to follow after the plain verbal stem, only occasionally marked by the terminative.

yoṅs su rdzogs par tshar te: "after it had been completely achieved"

bdag gi lus 'di byin zin gyis: "because I had given my body (to the tigress)"

phru gu skyes su zin kyaṅ: "although the child was already born"

The Sanskrit Perfect Passive Participle is often translated with the help of *zin*.

thob zin (*pa*): skt. "that which was obtained" (*prāpta*)

bsal zin (*pa*): skt. "that which was removed, eliminated" (*vinodita*)

byin zin (*pa*): skt. "that was given" (*datta*)

Because of their lexical meaning, also the verbs *'grub pa* ("to be completed, to be finished") and *rdzogs pa* ("to be finished") may be used as auxiliary verbs in the formation of the periphrastic perfect. The same applies to the perfect stems *byuṅ*, *myoṅ* and *soṅ* ("emerged", "experienced" and "gone"), although their use in periphrastic constructions is limited to colloquial Tibetan.

16.9 The Periphrastic Future: 'Gro, 'Ong and Yong

The verbal stems *'gro*, *'oṅ* and *yoṅ* (the last stem means "to come") serve in the formation of the periphrastic future. They occur after the terminative of the (future) verbal noun, occasionally also after the terminative of the (future) verbal stem.

gtam byar 'gro'o: "I shall speak" (lit. "I shall make/hold a speech")

de lta bur 'gyur bar 'oṅ ṅo: "in such way it will happen" , "it will take place"

gsad du 'oṅ gis: "Since (we) shall be killed."

bslab pa bsruṅ bar yoṅ mi nus: "The teaching cannot be protected."

As shown by the third example, the future thus formed can also have potential character.

gas par 'gyur du 'oṅ: "(He) will be split", "He will probably be split."

16.10 The Periphrastic Imperative: Shog

The imperative stem *śog* belongs to the honorific verb *gśegs pa* ("to go, to go away; to come"). However, by Tibetan grammarians it is often associated to the verb *'oṅ ba*. It can be used to form the periphrastic imperative of every verb. It is usually preceded by the terminative of the present stem verbal noun; occasionally, also by a perfective stem verbal noun. The imperative particle is usually omitted after *śog*.

me tog 'phen par śog: "throw flowers !" "one should throw flowers !"

The periphrastic imperative formed with *śog* has more of an imperative meaning than an optative meaning. This becomes clear when we look at the forms found in the Sanskrit originals and compare them with the Tibetan versions. In translation literature, *śog* is relatively rarely used to render the optative.

16.11 The Causative: 'Jug pa

In theory, the verb (2) *'jug pa* ("to prompt, to cause") (perfective: *bcug*, future: *gźug*, imperative: *chug*) can be used to form the causative of every verb. It governs the terminative of present stem verbal stems.

'gum du 'jug na: "if you make him die"

'gum du bcug na: "if you had made him die"

'gum du gźug par bya ba: "whom one has caused to die" (*mārayitavya*, future passive particle gerundive)

'gum du chug: "make him die !"

16.12 The Periphrastic Necessitative: dGos pa and rGyu

The words *dgos pa* ("to be necessary") and *rgyu* (*yin pa*) ("to be the reason or cause for something") are used in the formation of periphrastic necessitatives. The necessitative character of these constructions is more pronounced than that indicated in combinations with the future stem of *byed pa* and its honorific and elegant equivalents (chap. 16.4), since the latter may also have future, optative, hortative and similar functions.

Both *dgos pa* and *rgyu* (*yin pa*) govern the simple verbal stem.

gcig pu 'gro dgos na: "if I need to go alone"

ṅa'i druṅ du 'oṅ rgyu yin pa: "it is necessary for him/her to come to me"

za dgos so: "It is necessary to eat" (lit. "there is the necessity to eat")

16.13 The Auxiliary Verbs: Thub pa and Nus pa

The lexemes *thub pa* and *nus pa* are modal auxiliary verbs that carry the meaning "to be able to, to be capable of". They are construed with the terminative of the verbal noun, or, occasionally, with the plain verbal stem. In classical literary Tibetan, we find mostly *nus pa*.

bzod par mi nus so: "he is not able to endure"

16.14 The Auxiliary Verb: sNang ba

The verb *snaṅ ba* ("to appear, to seem to be") is used after the terminative of the verbal noun as a reinforced predicate copula. ("obviously, clearly, it is so that...").
sbraṅ mas 'bad de bsags pa yi | sbraṅ rtsi gźan dag spyod par snaṅ |: "The honey that is accumulated by the bees with effort, is obviously to be enjoyed by others (than the bees themselves)."

16.15 The Auxiliary Verb: Sems pa

The present (*sems*) and future (*bsam*) stems of *sems pa* ("to think") can also serve to indicate subjectively-biased predicate copulae ("I am of the opinion that...", "surely it is the case that...").

Also *sems pa* governs the terminative of the verbal noun.

mtsho de ... bdag ñid gtsaṅ ba (daṅ) 'dra bar sems: "I am of the opinion that that lake resembles a person of pure character." or "In my opinion that lake resembles a person of pure character."

16.16 The Desiderative Verb: 'Dod pa

One type of desiderative is formed by means of *'dod pa* ("to wish, to desire"), which may either be preceded by the plain verb stem, or by the terminative of the verbal noun.

gyos po'i khyim du 'gro (bar) 'dod pa yin: "(I) wish to go into the house of the father-in-law."

16.17 The Auxiliary Verb: Zad pa

The perfective stem of the verb *'dzad pa* ("to be consumed") is frequently used, in conjunction with the adverb of negation and the genitive particle, at the end of subclauses to introduce a "not only ...but also" construction.

ma zad kyi: "not only...but also"

16.18 Verbal Compounds with Adverbial First Members

One conspicuous characteristic of Tibetan translation literature is the frequent use of adverb-verb combinations created to translate complex verbal composita found in the Sanskrit original. The most common adverbs of this type are *kun tu, kun nas, ṅes par, mṅon par, mchog tu, rjes su, ñe bar, rnam par, yaṅ dag par, yoṅs su, rab tu, legs par, śin tu, so sor* and *lhag par.*

Such adverbs indicate that the reference verb was composed, in the Sanskrit original, with one or more verbal prefixes. In Tibetan, we can distinguish two different types of adverb-verb combinations.

(1) The meaning of the original verbal expression is well-covered by the Tibetan verbal stem, with the adverb having mainly decorative function.

rab tu grags pa: "(exceedingly) renowned" (skt. *prasiddha*)

If one ignores in translation the adverbial prefixes occurring in expressions of this category, one may occasionally suppress the finer nuances of an expression found in the original, but there is no real danger of misinterpreting the expression as such.

(2) The meaning of the verbal expression is composed additively of two elements: the adverb and the verb.

rjes su byed pa: "to imitate, to emulate (skt. *anu-kṛ*)

rjes su gduṅ ba: "to regret" (skt. *anu-tap*)

Because of the mechanic translation procedure adopted by the early translation teams, in examples of the latter type it is often no longer possible to determine the exact meaning of the verbal compound without recourse to the original. A literal translation of the Tibetan expression may obscure the meaning of the original or even falsify it. A few examples will suffice:

rab tu byed pa: "lit. to act in an excellent, intensive fashion" (skt. *prakaraṇa*: "treatise; chapter, section")

so sor mñan pa: "lit. to hear individually", "to hear separately" (skt. *prati-śru*: "to reply")

ṅes par 'jug pa: "lit. to enter certainly" (skt. *nir-viś* or *niṣ-kram*: "to step down from the stage")

Exercise 16

Translate the following passage into English:

སྔོན་འདས་པའི་དུས་བསྐལ་པ་གྲངས་མེད་པའི་ཐ་རོལ་ན། འཛམ་གླིང་འདི་ན་ཆུལ་པོ་ཤིང་རྟ་ཆེན་པོ་ཞེས་བྱ་བ་ཞིག་ཡོད་དེ། ཆུལ་ཕྲན་ཐ་སྙོང་སྐེད་ཡ་དབང་བྱེད་དོ། ཆུལ་པོ་དེ་ལ་སྲས་གསུམ་མངའ་སྟེ། རབ་ནི་ཤུ་ཆེན་པོ་ཞེས་བྱའོ། འཕྲིང་པོ་ནི་ཉ་ཆེན་པོ་ཞེས་བྱའོ། ཐ་ཆུང་ནི་སེམས་ཅན་ཆེན་པོ་ཞེས་བྱ་སྟེ། སྲས་ཐ་ཆུང་དེ་ཆུང་ངུ་ནས་བྱམས་པ་དང་སྙིང་རྗེར་ཕྱན་ཏེ། ཐམས་ཅད་ལ་བྱ་ཀཱ་ཡ་དང་འདྲའོ། དེའི་ཚེ་ཆུལ་པོ་དེ་བློན་པོ་དང་བཅས། བསྐྱེལ་མོ་དང་སྲས་སུ་བཅས་ཏེ། ཕྱི་རོལ་དུ་འཚག་ཅིང་དོང་བ་ལས། ཆུང་ཟད་ཅིག་ངལ་བས་དུ་སྲས་གསུམ་པོ་ཚལ་གྱི་ནང་དུ་དོང་བ་ལས། སྐྱབས་མོ་ཞེག་བྱ་བྱུང་ནས་ཞག་དུམ་ལོན་པ་བཀྲེས་ཤིང་སྐོམ་པས་ཉེན་ཏེ། ཕྱིར་ཡང་བྱ་ཟ་ལ་ཐུག་པ་ཞེག་མཐོང་ནས། ཆུལ་བྱ་ཐ་ཆུང་གིས་ཕུ་བོ་གཉིས་ལ་སྨྲས་པ། སྐྱབས་མོ་འདི་ནི་ཤིན་དུ་སྡུག་བཤུལ་གྱིས་གཟིར་ཏེ། ཉམ་ཆུང་ལ་རིད་པས་ཤི་ལ་ཐུག་པ་འདི་ལྟ་བུ་བྱུང་མ་ཐག་ཡང་ཟ་དུ་འདོད་དོ་ཞེས་སྨྲས་པ་དང་། ཕུ་བོ་གཉིས་ཀྱིས་ཁྱོད་ཟེར་བ་བདེན་ནོ་ཞེས་ཟེར་རོ། ནུ་བོས་ཕུ་བོ་གཉིས་ལ་སྨྲས་པ། སྐྱབས་མོ་འདིས་ཟས་སུ་ཅ་ཞེས་དྲིས་ན། ཕུ་བོ་གཉིས་ཀྱིས་སྨྲས་པ། འདི་བསད་མ་ཐག་པའི་ཤ་རྨྱེན་པ་དང་། ཁ་ཏོན་མོས་དེའི་ཡིད་ཚིམ་པར་འགྱུར་རོ་ཞེས་སྨྲས་སོ། ཡང་སྨྲས་པ་ཁང་སྟུང་རྩུང་སྟེ། དེ་ལྟ་བུའི་དངོས་པོས་འདིའི་སྤྱོག་བསྡུབས་ཏེ། མི་ཉམས་པར་ཅུའ་ནས་པ་ཡོད་དམ། ཕུ་བོ་གཉིས་ཀྱིས་སྨྲས་པ། དེ་ནི་ཤིན་དུ་ཡང་སྡུག་བསྔལ་ལོ། དེ་ནས་ཆུལ་བྱ་ཐ་ཆུང་དེས་ཡིད་ལ་འདི་སྙམ་དུ་བསམས་སོ། བདག་ཡུན་རིང་པོ་ནས་འཁོར་བ་ན་འཁོར་ཞིང་། ལུས་དང་སྲོག་གྲངས་མེད་པ་ཞིག་ཆུད་གསན་ཏེ། བར་འགའ་ནི་འདོད་ཆགས་ཀྱི་ཕྱིར། བར་འགའ་ནི་ཞེ་སྡང་གི་ཕྱིར། བར་འགའ་ནི་གཏི་མུག་གི་ཕྱིར་ལུས་བཏང་ཡང་ཆོས་ཀྱི་ཕྱིར་བསོད་ནམས་ཀྱི་ཞིང་དང་ཡན་ལག་ཡང་ན་ཕུ་བའི་ལུས་འདི་ཅི་རྩུང་སྐམ་བསམས་ནས། གསུམ་གར་འཕྲོགས་ཏེ་སོང་བ་དང་། རིང་པོར་མ་ཕྱིན་པར་ཕུ་བོ་གཉིས་ལ་འདི་སྐད་ཅེས་སྨྲས་སོ། མཆེད་གཉིས་ཕར་གཤེགས་ཤིག་དང་། བདག་དོན་ཞིག་གཉིར་ཏེ། སྨྲད་བཞིན་བར་མཆིའོ་ཞེས་སྨྲས་སོ། ཡམ་དེ་ཉིད་དུ་ཞུགས་ཏེ་སྐྱབས་མོའི་ཚང་ཁ་ཡོད་པར་སྐྱར་དུ་སོང་ནས། སྐྱབས་མོའི་རྟང་དུ་ཉལ་བ་དང་། སྐྱབས་མོ་ཁ་ཐམས་པས་ཅ་མ་ཟུས་སོ། དེའི་ཚེ་ཕུ་བ་བྱས་ཤིང་ཁྱི་ཚ་བ་རྣོན་པོས་ལུས་ལ་ཐུག་ཕྱང་ནས། སྐྱབས་མོ་ལ་ལྷག་ཏུ་བཙུག་པ་དང་། ཁ་ཡང་ཕྱེས་ནས་ལུས་ཀྱི་ཤ་མ་ལུས་པར་ཟོས་སོ།།

'jug pa (PI źugs): to enter
chags bral: dispassionate
chags pa: passion, attachment
me: fire
źi ba: to be apppeased
źi bar byed pa: to appease
sbram bu: wrought gold
ji srid...de srid: as long as
rab tu gduṅ ba: to heat up
dri ma can ñid: impurity
ṅes pa: to be sure
kun nas 'oṅ ba: completely gone
yod pa ma yin (/min): it does not exist
ba ra ṅa si: Varanasi, Benares
dgos pa: to be necessary; purpose
yoṅ ba: to come
stobs ldan: powerful
sdug pa: to be pleasant
'tshol ba (PF btsal/btsol, I tshol): to seek, to search
rñed pa (P brñes/rñed, F brñed): to obtain
gnod pa: damage
groṅ khyer: city
yul 'khor: region
sruṅ ba (P bsruṅs, F bsruṅ, I sruṅs): to protect
kha dog: colour
snaṅ ba: splendour
'byuṅ ba (PI byuṅ): to arise, to emerge
khaṅ pa: house
khye'u: boy
srog: life
ñams pa: to fall into ruins
bla ba: to be preferable
bsod nams: religious merit
rtag pa: stability
spoṅ ba (P spaṅs, F spaṅ, I spoṅs): to abandon
phal cher: usually
'god pa (P bkod, F dgod, I khod): to project onto (*la*)
mkhyen pa (hon): to know
brgyan pa: to adorn
ṅu ba (P ṅus): to weep
mṅon par stod pa: to praise
gzugs: form, appearance
skal ba chen po: favoured by fate
phrad pa: to meet with (*la*)
mod pa: to be indeed
groṅ: village
phan tshun: each other
bźin: nature, beiṅ
khri: throne
'tshar ba (P tshar): to be finished
zin pa: to be finished, to end
yoṅ su: completely
yoṅ su rdzogs pa: to be fully equipped with, to be fully accomplished
phru gu: child
sel ba (PF bsal, I sol): to remove
'grub pa (P grub): to be completed, finished
rdzogs pa: to be finished
byuṅ (P of 'byuṅ ba): emerged
myoṅ (P myoṅ, F myaṅ): experienced
soṅ (PI of 'gro ba): gone
'gas pa (P gas): to be split
'jug pa (P bcug, F gźug, I chug): to let happen, to cause
rgyu (yin pa): to be the reason/cause for
thub pa: to be able to
nus pa: to be able to
bzod pa: to endure (abs or *la*)
snaṅ ba: to appear, to seem to be
sbraṅ ma: bee
'bad pa (I bod): to exert oneself
sog(s) pa (P bsags, F bsag, I sog(s)): to collect
sbraṅ rtsi: honey
gtsaṅ ba: to be pure

Exercise: Tigress Story

skal ba: era, age
graṅs med pa: innumerable
sṅa rol: the previous, past age
'dzam bu gliṅ: India (skt. Jambudvīpa)
śiṅ rta chen po: Mahārata
rgyal phran: vassal, feudatal prince
sñed: approximately (after numbers)
dbaṅ byad pa: to rule over (la)
rab: the first
sgra chen po: Mahāpraṇāda
'byiṅ po: the middle one
lha chen po: Mahādeva
tha chuṅ: the last, the youngest
byams pa: benevolence
blon po: minister
phyi rol tu: outside
'chag pa (P bcags, F bcag, I chog): to go for a walk, to stroll

don pa (P don, I (')don): to go , to procede
cuń zad: a little
ńal bso: rest, leisure, stopping, abstinence
'byuń ba (PI byuń): to be, to emerge, to be born
bkres pa: to be hungry, to be thin
skom pa: to be thirsty
phir yań: additional, in addition to, besides
thug pa: to reach, to come to (la)
sdug bsńal: pain, suffering
gzir ba: to be tormented
lta bu: like, as
ma thag pa: just now
'dod pa: to desire (la), to be valid as, to assert
nu bo: younger brother
'dri ba (PI dris): to question, to interrogate
śa: flesh, meat
rlon pa: wet, fresh, raw
khrag: blood
dron mo: warm
yid tshim pa: to be satisfied, to be satiated
ruń ba: to be suitable, fitting, proper
de lta bu: of that kind, such (adj)
skyob pa (P bskyabs, F bskyab, I skyobs): to save, to protect
ñams pa: to damage, harm
nus pa: ability
chud gsan pa: to waste, to squander
bar 'ga': many times
'dod chags: passion, attachment, lust
że sdań: hatred
gti mug: ignorance
bsod nams: religious merit
'phrad pa (P phrad): to meet with (dań)
phyin pa: to go, to procede (term)
mched: brother, sister
don gñer ba: to look after (la), to care for
slad bźin bar: afterwards
mchi ba (P mchis): (eleg) to come, to go, to say
'zug pa (PI źugs): to enter, to begin, to take place
tshań: nest, burrow, den
myur du: fast, quickly
ñal ba (I ñol): to lie down
kha: mouth
thams pa: to be closed
tshal ba: splinter
rnon po: sharp, pointed
'byin pa (P phyin/phyuń, F dbyuń, I phyuńs): to cause to come forth
ldag pa (P bldags, F bldag, I ldog(s)): to lick
'zug pa (P bcug, F gźug, I chug): to cause
'byed pa (P phye/phyed/phes, F dbye, I phyes): to open
ma lus par: entirely

17.1 Interrogative Pronouns

There are three interrogative pronouns in Tibetan.

gaṅ: "who?", "what?", "which"? (*gaṅ* is used with both animate and inanimate objects)

phyogs gaṅ nas 'oṅs: "From which region have you come?"

su: "who?" (*su* is only used with animate objects)

mi de su yin: "Who is that person?"

ci: "what?" (*ci* is only used with inanimate objects; cf. 17.2 for use of *ji*)

khyod ci la 'oṅs: "For what purpose have you come?"

The form *gaṅ* is derived from the interrogative stem *ga*, which although no longer used as an independent interrogative pronoun, is still found in a number of composita (e.g., *ga re* "where?", "how?"; *ga la*: "where?", "how?").

For details about the omission of the interrogative particle in sentences with interrogative pronoun and about the use of *ci* as an interrogative particle, see: chap. 6.6

17.2 Relative Pronouns

Tibetan does not have a relative pronoun proper, since it does not know relative sentences in our sense of the word. Correlations of adverbial character are usually formed with the help of the pronoun *ji* (chap. 17.1), which is often replaced by *ci* for reasons of careless orthography.

ji srid rṅa la dbyug gus ma bsnun pa de srid gźan daṅ khyad ci yod: "As long as one does not beat a drum with a stick, so long there is no difference to another (drum)." (lit. "so long which difference is there to another?")

Please note the following details of construction and word order. The predicate of a relative sentence appears in the form of a nominalised verb, often featuring a postpositioned attributive demonstrative pronoun. This results in a word order which requires the entire relative clause to appear *before* the main clause without any involved-period as is found in English (e.g, "The man, who was wearing a hat, left the café").

The relative pronoun appears usually at the beginning of the initial clause, though it may also occur right in front of the predicate of the initial clause.

rṅa la dbyug gus ji srid ma bsnun pa ...

In metrical texts, the relative pronoun is often omitted. For example, *ji srid* is not found in the original version of the above example taken out of Sa-skya Paṇḍita's *Subhāṣitaratnanidhi.*

Instead of the omission of the relative pronoun, one also meets with missing demonstrative pronouns.

ma des mthu ci yod pas bu la draṅs so: "The mother pulled with all the strength, which she had, at the boy."

In a grammatically correct sentence, we would expect *yod pa des* instead of *yod pas*. Motivated by the desire to reproduce exactly the relative sentence of the Sanskrit original, Tibetan translation literature has many cases with relative constructions of the above example where the interrogative pronoun *gaṅ* is used as a relative pronoun,

gaṅ na bza' btuṅ yod der rgyug: "He runs to the place where there is food and drink."

gaṅ dag sman 'dod pa la ltos śig: "Look at those who request medicine!"

The pronoun *su* may also be used in relative functions:

su mi 'di gsod pa de la ... sbyin no: "To him, who kills this man, I shall give ... ."

17.3 Indefinite Pronouns

Tibetan has quite a number of different indefinite pronouns. Some of them consist of extended interrogative pronouns. In total, we can distinguish four types of indefinite formants:

(1) Indefinite Particles

gaṅ źig: "whoever, whatever"

su źig: "whoever"

ci źig: "whatever"

(2) Concessive Particles (with or without *ruṅ ba*)

gaṅ yaṅ: "whosoever, whatsoever"

su yaṅ: "whosoever"

ci yaṅ: "whatsoever"

These three forms may be extended by *ruṅ ba* ("suitable, fitting, proper").

gaṅ yaṅ ruṅ ba: "whosoever/whatsoever is suitable"

The concessive particle does not need to follow immediately after the interrogative pronoun, but may occur also after the associated verbal predicate.

des dṅos po gaṅ mthoṅ yaṅ: "whatsoever thing he sees"

Case particles, when existent, occur regularly between the pronoun stem and the concessive particle.

gaṅ la yaṅ: "to whomsoever"

gaṅ du'aṅ: "wheresoever"

(3) Verbal Adjectives: Yin pa and Yod pa

gaṅ yin pa: "whosoever/whatsoever this may be" (honorific form: *gaṅ lags pa*)

ci yod pa: "whatsoever (of this) may be there"

mthu ci yod pa: "all available strength" (lit. "whatever strength there may be")

(4) Composite Indefinite Pronouns

Composite indefinite pronouns can be formed through the iteration of an interrogative pronoun, through combination of different interrogative pronouns and through the combination of interrogative and indefinite pronouns. Since it is generally fairly straightforward to spot the indefinite character of these forms, it shall suffice to give only a few examples.

gaṅ su, gaṅ su yaṅ, gaṅ la la źig, gaṅ la la dag, su gaṅ: "whosoever/whatsoever"

Other indefinite pronouns that do not fall in any of the above categories are:

kha cig: "some"

'ga' źig: "someone"

la la: "someone, some"

ga ge mo: "such a one, such and such"

che ge mo: "such a one, such and such"

The indefinite pronoun *kha cig*, as is indicated by the initial sound of the indefinite particle, has lost a consonant final sound of *kha*; *kha* is probably derived from *gag*: "part, section".

'ga' źig contains the interrogative stem *ga*, extended by the prefix *'a*. This derived stem, which already has on its own an indefinite meaning, can also be combined with *yaṅ* and *śas* to form even more emphatic indefinite pronouns.

la la may be an iteration of the allative, but this not yet been either proven or disproven.

ga ge mo is an intensive form of the interrogative stem *gaṅ*.

che ge mo is derived, over *chig ge mo*, from the stem of the indefinite particle (or its derived numeral) *gcig*: "one".

17.4 Reflexive Pronouns

Classical Tibetan has three nominal/pronominal stems, carrying the meaning "self". These are *bdag*, *ñid* and *raṅ*. They are used on their own or in combination with personal pronouns (chap. 12.5) as reflexive pronouns.

bdag or *ṅa raṅ*: "myself"

ñid or *khyod raṅ*: "yourself"

raṅ or *kho raṅ*: "himself"

However, these forms cannot be used if one and the same person is both agent and patient. In this case, we need to circumscribe the patient. In doing so, one must always supply the specific patient to which the verbal action refers (e.g., "to cut oneself in the hand, to become angry in one's mind", instead of "to cut oneself, to become angry")

raṅ gi lus yoṅs su gtoṅ ba: "to sacrifice one's own body, to sacrifice oneself"

17.5 Reciprocal Pronouns

The reciprocal relationship is expressed either by means of the twofold employment of *gcig* ("one, a") or by means of the employment of *phan tshun* ("each other, mutually").

gcig gis gcig la smras so: "one said to the other, they said to each other"

de dag gis phan tshun rnam par mi śes so: "They do not know each other!"

17.6 Postpositional and Adverbial Stems

In addition to case particles, there are a number of so-called postpositions that can be used in the formation of adverbial sentence components. In part, they possess the same function as that of simple case particles. In other cases, however, they can also describe local, temporal or modal qualifications for which we have in English a variety of prepositions.

khyim na: "in the house" (case particle)

khyim gyi nań na: "in the inside of the house, in the house" (postposition)

khyim gyi steń nas: "from the top of the house, from the house downwards"

All of these postpositions consist of a nominal stem to which a case particle has been appended. The following case particles can be used to this end: ergative, inessive, allative, elative and terminative. Usually, there is a genitive particle inserted between the postposition and the preceding expression.

It is only in exceptional circumstances that the postpositions govern the absolutive case or the sociative. The nominal stems that are the basis to the postpositions designate, in most cases, abstract spatial or temporal concepts, such as *nań* ("the inner, interior") or *śńa* ("the former, the previous").

Other postpositions are derived from substantives with concrete meaning, such as *rgyab* ("back") as in *rgyab tu*: "behind the back of, behind" or *sgo* ("door, gate") as in *sgo nas*: "by means of".

What follows is an alphabetical overview of the most important postpositional stems and their derivations, including only rections other than the genitive.

dkyil: "middle"	*dkyil du* (*na*): "in the middle of"
rkyen: "cause"	*rkyen gyis*: "by reason of"
kha: "exterior, surface"	*kha na, kha la, kha ru, khar*: "on, at, on top of" *kha nas*: "down from, away from"
khoń: "the inner"	*khoń du* (*na*): "in, within" *khoń nas*: "out, out of"
khońs: "middle, centre"	*khońs su*: "within; while"
gan: "vicinity"	*gan du*: "in the vicinity of, near by"
goń: "the above"	*goń du, goń na, goń la*: "on; before; over"
'gram: "shore, side"	*'gram du*: "beside, next"
rgyań ma: "distance"	*rgyań riń la*: "distant from, far from"

rgyab: "back"	*rgyab tu, rgyab na, rgyab la*: "behind, after" *rgyab nas*: "from behind"
sgo: "door, opening"	*sgo nas*: "by means of"
sṅa, sṅun, sṅon: "the previous"	*sṅa na, sṅun la, sṅon du* (*la*): "before, previously" *sṅar* (with absolutive case): "before"
ched: "meaning"	*ched du*: "for the sake of"
mjug: "the back-side"	*mjug tu* (*la*): "behind"
rjes: "trace"	*rjes su*: "after, accordingly"
ñe ba: "to be near"	*ñe bar*: "near by (*daṅ*)"
steṅ: "top, surface"	*steṅ du, steṅ na, steṅ la*: "on, above"
thad: "the direction straight ahead"	*thad du*: "towards, in the presence of"
thog: "the uppermost, highest"	*thog du, thog na*: "on, above" (with absolutive case) *thog nas*: "above, more than"
mtha': "end, limit"	*mthar*: towards the end, at the end
don: "benefit"	*don du*: "for the sake of"
druṅ: "vicinity"	*druṅ du, druṅ na, druṅ la*: "towards, in the direction of, before" *druṅ nas*: "away from"
mdun: "front-side, front"	*mdun du* (*na, la*): "before, towards; at" *mdun nas*: "from the front-side (away)"
naṅ: "the inner"	*naṅ du* (*na, la*): "in, into, among, within" *naṅ nas*: "out of, from among"
pha: "beyond, onwards"	*pha rol na*: "beyond"
phyi: "the behind, later, outside"	*phyi na*: "behind, after" *phyi la, phyir*: "for the sake of"
phyogs: "side"	*phyogs su:* "towards, in the direction of; for the sake of"
bar: "intermediate space"	*bar du, bar na, bar la*: "between, in between, while; until" *bar nas*: "from the intermediate space out"
'og: "the lower"	*'og tu, 'og na, 'og la*: "below" *'og nas*: "from below"
slad: "the hind part, the later"	*slad du*: "after, for the sake of"
lhan: "together"	*lhan cig tu*: "together with (*daṅ*)"

In addition, there are a number of less-frequently used adverbs and postpositions that should be learned if only for completeness sake.

kha thog (*thod*) *la*: "on"

kha draṅ na: "directly before, opposite"

dgaṅ (*dgeṅ*, *sgeṅ*) *la*: "on, in, at"

'gab la: "after, behind"

rtiṅ du (*na*, *la*): "behind, after"

ltag na: "on, above"

ltaṅ (*lteṅ*) *du:* "through"

tha ma la: "behind, after"

thag ñe bar: "near by (*daṅ*)"

thag riṅ bar: "distant from (*daṅ*, *las*)"

thad kar: "straight on"

thad druṅ na: "directly before"

thog thag tu: "while, during, as long as"

thog mar: "at first, before"

ldan du: "near by, in the vicinity of"

phrag = bar

(')*phred du*: "crossways, across"

bla na: "on, above, over"

dbaṅ gis: "as a consequence/result of"

tsa na: "during" (with absolutive case)

rtsar: "at, near, to"

tshu rol na: "on this side of"

tshun la: "within" (temporal)

bzuṅ ste ... bar du: "from ... to" (*nas*, genitive)

(*g*)*śam du*: "down, under, below"

Many of the postpositions listed above can also be used as independent adverbs. This is usually the case if the term that qualifies the postposition is well-known from the context.

ṅa'i grogs po rgyal po'i pho braṅ du źugs so || yun riṅ po ma lon par naṅ nas 'oṅs so ||

"My friend entered the palace of the king. After a short time he re-emerged from it."

The following postpositional and adverbial stems warrant particular attention, partly because of the remarkable degree of correspondence they show with the primary derivations and partly because of their fertility in the formation of secondary derivations. They have become fossilised in their various derived forms.

Stem	**n-derivation**	**r-derivation**	**s-derivation**
pha ("the other side")	*phan* ("towards, until")	*phar* ("away, onwards")	*phas* ("of the counter party")
tshu ("this side")	*tshun* ("within")	*tshur* ("to this place")	**tshus* (not attested)
ma ("the below")	*man* ("below, underneath")	*mar* ("downwards")	*mas* ("below, underneath")
ya ("the above")	*yan* ("above, upper")	*yar* ("up, upwards")	*yas* ("above, upper; without")
phyi ("the behind")	*phyin* ("outside, later")	*phyir* ("again, towards the back, behind")	*phyis* ("behind, later, afterwards")
**sla* (not attested)	*slan* ("later")	*slar* ("back, again")	*slas* ("retinue")

The three derivations represent, without a doubt, inflected forms of the stem, namely the allative, terminative and ergative. In the n-derivation, the vowel of the allative has gone missing and the remaining consonant has merged with the stem. It is remarkable that all three primary derivations are considered independent stems, that is to say, they can take case particles in their own right.

At this stage, I shall give only three examples of the numerous secondary derivations and composita.

ma — *dma' ba*: "to be low", *dman pa*: "lowly", *smad*: "the lower part of something", *smad pa*: "to lower, to bow down; to blame, to hold in contempt"

pha - tshu — *phan tshun*: "mutual, each other"

phyi — *'phyi ba*: "to come too late"

17.7 The Diminutive Particle

The diminutive particle and its variants (*bu* as well as *gu*, *ṅu*, *pu*, *ru*, *lu* and *-'u*) finds frequent application in word formations.

Nowadays, the diminutive particle is used with all categories of words, usually showing a weakening of the original basic meaning. It has two functions:

(1) Concrete diminutive function: it designates a smaller version of the basic term, both in concrete terms and in transposed, general terms.

rgyal po: "king" — *rgyal bu*: "prince"
glaṅ: "ox" — *glaṅ bu*: "calf"

(2) General and loosely defined connection to the basic term.

skyes pa: "born" *skyes bu*: "living being"

Function (1) is far more frequent than function (2).

The weakening of the basic meaning of *bu* allowed—as with a number of other particles—the emergence of a certain number of phonetic variants, that are mainly based on its assimilation to the preceding final sound. The changes can be summed up in the following six rules.

(1) The form *bu* can occur after all final sounds.

(2) The form *pu* is found only in very few words (e.g., *gcig*: "one", *gcig pu*: "alone").

(3) The form *'u* occurs after final vowels. The final vowels 'a' and 'o' are regularly changed to 'e', while the remaining three vowels remain unchanged.

sta: "axe"	*ste'u*: "hatchet"
mi: "human being"	*mi'u*: "dwarf"
rtse: "tip"	*rtse'u*: "thorn"
khyo: "man"	*khye'u*: "boy"

The modified forms may, on occasion, also have variants with the stem vowel 'i'.

bya: "bird" *bye'u* and *byi'u*: "little bird"

Historically, the transition from *bu* to *'u* was expedited by the pronunciation of *ba* as a bilabial fricative in the initial sound of a particle (cf. chap. 4.1).

(4) After the final sounds of *ga*, *ṅa*, *na*, *ra* and *la* one also meets with assimilation of the initial 'b' sound of *bu*.

dbyug: "stick"	*dbyug gu*: "little stick"
chuṅ ba: "(to be) small"	*chuṅ ṅu*: "small, tiny"
gźon pa: "young"	*gźon nu*: "youth"
gzer: "nail"	*gzer ru*: "small nail"
nal: "incest"	*nal lu*: "illegitimate child"
ril ba: "a round body"	*ril lu*: "pill, bead, pellet"

(5) After assimilation, final sounds *ga*, *ra* and *la* are occasionally omitted (e.g., *dbyu gu*, *gze ru* and *ri lu*).

(6) Occasionally, the form *gu* is used after final sounds other than *ga* (analogy formation), especially after vowels.

boṅ gu	as well as	*boṅ bu*: "donkey"
bu gu	derived from	*bu*: "son"
gri gu	derived from	*gri*: "little knife"

One special application of the diminutive is supplied by the diminutive form of the indefinite and imperative particle (*cig gu*, *źig gu*). It is discussed by Walter Simon ("Tibetan dań, ciń, kyin, yin and ṇam", *BSOAS*, 10, 1940–2, p. 960, n.3) and appears always in the finite form at the end of interrogative clauses:

(1) after nominal predicate (... *su źig gu*)

(2) after verbal predicate without final particle (*ci... yin źig gu*)

(3) after verbal predicate with final particle (... *yoḍ dam źig gu*)

17.8 Adverbial Particles: Chad, Chod, Cad

Chad is used specifically as an adverb-formant of n-derivations, mentioned in chapt. 17.6.

phan chad: "further, beyond"
tshun chad: "within, no later than"
man chad: "below, underneath, since"
yan chad: "above, up, what is uppermost, until"
phyin chad: "afterwards, later; since"
slan chad: "afterwards, later; since"

The correct spelling *chad* is often replaced by the alternative forms *chod* or *cad*. Adverbs formed with *chad* can also be used as postpositions, in which case they always occur after the absolutive case, never after the genitive.

The form *cad* is regularly encountered in the adverb *thams cad* ("all together"), whose adverbial character is brought out particularly well by the fact that it occurs not infrequently after plural particles (*de dag thams cad*: "those all together).

The particle *zad*, is found, for example, in *cuṅ zad* ("a little bit") and *pha zad* ("further") (= *phan chad*).

17.9 Intensifying Particles

The particle *'e* is used in classical Tibetan to form adjectives and adverbs of intensive meaning. It is appended to the stem of a word in a similar fashion as the final particle *'o*. That is to say, the final consonant is repeated and then dropped at the word stem. The particle *'e* is not used after final vowel sounds.

thal le: "directly, straightforward" — derived from *thal ba*: "to pass, to pass through"

lhod de: "completely relaxed" — derived from *lhod pa*: "to be relaxed, lax"

As a rule, intensive forms display a simplified orthography (omission of prefix and postscript), which points to their relatively late entry into literary Tibetan from colloquial speech.

sa le: "intensively radiant, resplendent" — derived from *gsal ba*: "to shine, to be bright", as in *sa le sbram*: "wrought gold"

In most cases, a nominal particle is appended to the intensive form.

ga ge mo: "such a one" derived from *gaṅ*: "who?"

che ge mo: "such a one" derived from *cig*: "one"

ṅan ne ba: "evil person" derived from *ṅan pa*: "bad, wicked"

The adjectival intensive forms may be used, without hesitation, substantivally or they may be substantivised by means of nominal particles, since in Tibetan there is no fundamental difference between an adjective and a substantive.

One of the best known examples is *rtog ge ba* ("very careful examination, intensive reasoning; logic") which is derived from *rtog pa* ("to examine").

Another famous formation is *tiṅ ṅe* as in *tiṅ ṅe 'dzin*: "meditation" (samādhi). Here, *tiṅ ṅe* is derived from *gtiṅ*: "bottom", "foundation". Thus, *tiṅ ṅe 'dzin* means literally "fundamental, thorough grasping".

17.10 Other Forms of Intensification

Besides the use of intensifying particles, which is probably a relatively late development in Tibetan, there are a number of other morphological measures that can be used in the formation of intensive (and cognate derivations) of which the following are particularly noteworthy.

(1) REDUPLICATION

thib thib: "very dark, very dense", derived from *thibs po*: "dark, dense"

ba laṅ źiṅ thog tu soṅ soṅ ba las: "while to ox was walking to and fro on the field..."

Note, however, that reduplication may not only have an intensifying function, but it may also have indefinitive, iterative, diminutive and distributive character (cf. chap. 18.9).

(2) REDUPLICATION WITH VOWEL VARIATION

ldab ldib: "particularly silly talk, useless proposition", derived from *ldib pa*: "to be unclear, to be unintelligible"

(3) REDUPLICATION WITH INSERTED INTENSIVE PARTICLE

This form of intensification stems from poetic language.

rma bya ... lhab(s) se lhab: "peacocks flutter to and fro wildly" (derived from *ltab pa*: "to fold")

(4) REDUPLICATION WITH VOWEL VARIATION AND TWOFOLD INTENSIFYING PARTICLES

thar re thor re (also spelled: *tha re tho re* and *tha(r) ra tho(r) re*): "fully dispersed, completely scattered", derived from *'thor ba*: "to be scattered, dispersed"

The four types of intensification that we have listed above very often indicate finely balanced nuances in the meaning of a basic term that can not be fully expressed by means of a few semantic categories. Hence, the forms of intensification cited in category 1 to 4 serve only as examples of the phenomenon of intensification.

Exercise 17

Translate the following passage into English:

ཕུ་བོ་གཉིས་ཀྱིས་བསྡད་ནས། རིང་ཞིག་དུ་མ་འོངས་པས། ཕྱིར་རྟེས་བཞིན་དུ་ཚོལ་དུ་དོང་བ་ལས། ཐོར་སྨུས་ཁའི་ཚུལ་བརྒྱས་ནས་གདོན་མི་ཟ་བར་སྐྱག་མོ་ཙོགས་པ་སྟོང་དུ་སོང་ངོ་སྐམ་བསམས་ནས་དེར་ཕྱིན་ཏེ་བཞས་པ་ན། ནུ་བོ་ཐ་ཚུང་སྐྱག་གིས་རེག་པས། ཀ་དང་ཁྲག་གིས་ཀུན་དུ་བརྒྱེས་ནས། རྩེག་རྩེག་ཡུར་འདུག་པར་མཐོང་ནས། ལུས་ས་ལ་བརྡབས་ཏེ་བརྒྱལ་ལོ། རིང་ཞིག་ལོན་པ་དང་། དབུགས་ཕྱིར་ཕྱུང་ནས་ཆོ་ངེས་བཏབ་སྟེ་ས་ལ་འཕྲེ་ཞིང་ལྷམས་པར་ལྷུར་ཏོ། དེའི་ཚོ་ན་བཙུན་མོ་ཡུམ་མནལ་བའི་སྒེ་ལམ་ན་ཕུག་རོན་གསུམ་ཞིག་ཀུན་དུ་འཕུར་ཞིང་རེ་ཤེ་བ་ལས། ནང་གི་ཆུང་ངུ་གཅིག་ཁྱེར་བ་སྐམ་རྐིས་མ་ཐག་དུ་སད་ནས། སྐག་དང་ངས་ཏེ་རྒྱལ་པོ་ལ་བསྟད་དོ། བདག་གིས་གཏམ་དུ་ཐོས་ན། ཕུག་རོན་ནི་བྱ་ཚའི་བློ་སྟེ། ཕུག་རོན་ནང་གི་ཆུང་ངུ་ཁྱས་ཁྱེར་བ་ལས། བདག་གི་བྱ་ནང་གི་ཐུག་པ་ལ་བཀུམི་མིས་ངེས་ཀྱིས་ཞེས་དེ་མ་ཐག་དུ་ཀུན་དུ་ཚོལ་བ་བཏང་བ་ལས། རིང་ཡོམ་ལོན་པར་རྒྱལ་བྱ་གཉིས་ནི་འོངས་ཀྱི། བྱ་ནང་གི་ཐུག་པ་མ་ཉེས་སམ་གར་ཞེས་དྲིས་ན། ཕུ་བོ་གཉིས་སྐད་ཀྱིས་བརྗངས་ཏེ། རིང་ཞིག་དུ་དབུགས་ཀྱང་མ་ཕྱིན། སྐྱ་ཡང་མ་ནུས་ནས། དེའི་འོག་དུ་དབུགས་ཕྱིན་པ་དང་། སྐྱག་གིས་ཟོས་སོ་ཞེས་སྐྱས་སོ། ལྷ་མོས་དེ་སྐད་སྐྱས་པ་ཐོས་ནས་ལྷམས་ཏེ་ས་ལ་འགྱེལ་ནས་རིང་ཞིག་པ་དང་། དབུགས་ཕྱིན་ཏེ་བྱ་གཉིས་དང་ཤོ་བྱང་གི་སྐྱས་སུ་བཅས་ཏེ་སྐྱར་བར་ཆུལ་བྱ་གང་དུ་ཚེ་འཚོས་པའི་གནས་སུ་སོང་ངོ་། དེའི་ཚེ་སྐྱག་མོས་ཆུལ་བྱའི་ཤ་ནི་ཟད་པར་ཟོས་ཟིན་ཀྱི། རུས་པ་དང་ཁྲག་འབའ་ཞིག་གིས་ས་ཚོག་ཚོག་ལྷར་འདུག་པ་མཐོང་ནས་བཙུན་མོས་ནི་མཚོ་ནས་བཟུང་། ཆུལ་ཙོས་ནི་ཡག་པ་ནས་བཟུང་སྟེ། ཆོ་ངེས་བཏབ་ནས་ངུས་པ་དང་། དེར་ཡང་ལྷམས་ནས་རིང་ཞིག་ལོན་པ་དང་ཕྱིར་སངས་སོ། ཆུལ་བྱ་སེམས་ཅན་ཆེན་པོ་དེ་དེར་ཚོ་འཚོས་ནས། དཔལ་ལྡན་ལྷའི་གནས་སུ་སྐྱེས་སོ། དེ་ཅིའི་ཕྱིར་བདག་ཅི་སྨྲད་པས་འདིར་སྐྱེས་སྐམ་བསམས་ཏེ། ལྷའི་མིག་གིས་ཆྱུད་ལྟ་ཀུན་དུ་བལྟས་ན། བདག་ཆོ་འཚོས་པའི་རྒས་བྱ་ཚམ་ན་འདུག་པ་ལ་ཕ་མས་བསྐོར་ཏེ། ཤིན་དུ་ཡིད་ལ་གཅགས་པས། མྱ་ངན་ཀྱི་ཟུག་རྔུ་སྐྱག་བསྟལ་ཞིང་ཆོ་ངེས་འདེབས་པ་མཐོང་ནས། ལྷས་བསམས་པ། བདག་གི་ཕ་མ་འདི་ལྟར་མི་དགའ་བའི་ཀུན་གྱིས་གཡ་ཏེ་ན་ལུས་དང་སྲོག་གི་བར་ཆད་དུ་འགྱུར་ཀྱིས། དེ་ལ་སྤྲོ་བ་བསྐྱེད་ཅིང་གཏམ་བྱར་འཚོའོ་སྐྱམ་བསམས་ནས། ནམ་མཁའ་ལས་བབས་ཏེ་སྟེང་གི་ནམ་མཁའ་ལས་ཆོག་སྟན་པ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་ཕ་མ་གཉིས་ལ་སྤྲོ་བ་བསྐྱེད་དོ།།

gaṅ: who? what? which?
su: who?
ci (ji): what?
ji srid…de srid: as long…so long
ṙna: drum
snun pa (PF bsnun): to beat (a drum)
bza' (ba): food
btuṅ (ba): a drink
gaṅ źig: whoever, vhatever
su źig: whoever
ci źig: whatever
gaṅ yaṅ: whosoever, whatsoever
su yaṅ: whosoever
ci yaṅ: whatsoever
gaṅ la yaṅ: to whomsoever
gaṅ du'aṅ: wheresoever
gaṅ su: whosoever, whatsoever
gaṅ su yaṅ: whosoever, whatsoever
gaṅ la la źig: whosoever, whatsoever
gaṅ la la dag: whosoever, whatsoever
su gaṅ: whosoever, whatsoever
kha cig: some
'ga źig someone
la la: someone, some
ga ge mo: such a one, such and such
che go mo: such a one, such and such
gag: part, section
bdag: myself
ṅa raṅ: myself
ñid: yourself
khyod raṅ: yourself
raṅ: himself, herself
kho raṅ: himself, herself
yoṅs su: wholly, completely (Skt. parī)
phan tshun: each other, mutually
dkyil: middle
dkyil du (na): in the middle of
rkyen: cause
rkyen gyis: by reason of
kha: exterior, surface
kha na (la, ru): on, at, on top of
khar: on, at, on top of
kha nas: down from, away from
khoṅ: the inner
khoṅ du (na): in, within
khoṅ nas: out, out of
khoṅs: middle, centre
khoṅs su: within, while
gan: vicinity
gan du: in the vicinity of, near by
goṅ: the above
goṅ du (na, la): on, before, over
'gram: shore, side
'gram du: beside, next
rgyab: back
rgyab tu (na, la): behind, after
rgyab nas: from behind
sgo: dor, opening
sgo nas: by means of
sṅa: the previous
sṅun: the previous
sṅon: the previous
sṅa na: before, previously
sṅun la: before, previously
sṅon du (la): before, previously
sṅar: before (abs)
ched: meaning
ched du: for the sake of
mjug: the back-side
mjug tu (la): behind
rjes: trace
rjes su: after, accordingly
steṅ: top, surface
steṅ du (na, la): on, above
thad: the direction straight ahead
thad du: towards, in the presence of
thog: the uppermost, highest
thog du (na): on, above
thog nas: above, more than
don: benefit
don du: for the sake of
druṅ: vicinity
druṅ du (na, la): towards, in the direction of, before
druṅ nas: away from
mdun: front-side, front
mdun du (na, la): before, towards, at
mdun nas: from the front-side (away)
naṅ: the inner
naṅ du (na, la): in, into, among, within
naṅ nas: out of, from among
phyi: the behind, later, outside
phyi na: behind, after
phyi la: for the sake of
phyir: for the sake of
phyogs: side
phyogs su: towards, in the direction of, for the sake of
bar: intermediate space
bar du (na, la): between, in between, while, until
bar nas: from the intermediate space out
'og: the lower
'og tu (na, la): below

og nas: from below
slad: the hind part, the later
slad du: after, for the sake of
kha thog (thod) la: on
kha dran na: directly before, opposite
dgan (dgeń, sgeń) la: on, in, at
'gab la: after, behind
rgyan riń la: distant from, far from
ñe bar: near by (dań)
rtiń du (na, la): behind, after
ltag na: on, above
ltań (lteń) du: through
tha ma la: behind, after
thag ñe bar: near by (dań)
thag riń bar: distant from (dań, las)
thad kar: straight on
thad drun na: directly before
thog thag tu: while, during, as long as
thog mar: at first, before
mthar: behind, after
ldan du: near by, in the vicinity of
pha rol na: beyond
phrag: (= bar) intermediate space
(')phred du: crossways, across
bla na: on, above, over
dbań gis: as a consequence/result of
tsa na: during (abs)
rtsar: at; near, to
tshu rol na: on this side of
tshun la: within (temporal)
bzuń ste...bar du: from...to (*nas*, gen)
(g)sham du: down, under, below
lhan cig tu: together with (*dań*)
pha: the other side
phan: towards, until
phar: away, onwards
phas: of the counter party
tshu: this side
tshun: within
tshur: to this place
ma: the below
man: below, underneath
mar: downwards
mas: below, underneath
ya: the above
yan: above, upper
yar: up, upwards
yas: above, upper, without
phyin: outside, later
phyir: again, towards the back, behind
phyis: behind, later, afterwards
slan: later
slar: back, again
slas: retenue
dma' ba: to be low
smad: the lower part of something
gyen: upwards
man yan: up and down< below and above
'phyi ba: to come too late
glań bu: calf
sta: axe
ste'u: hatchet
mi'u: dwarf
nu bo: suckling
nu'o: younger brother
rtse'u: thorn
khyo: man
khye'u: boy
bye'u: little bird
byi'u: little bird
dbyug: stick
dbyug gu: little stick
gzer: nail
gzer ru: small nail
nal: incest
nal lu: illegittimate child
ril ba: a round body
ril lu: pill, bead, pellet
boń gu: donkey
boń bu: donkey
bu gu: son
gri: knife
gri gu: little knife
phan chad: further, beyond
tshun chad: within, no later than
man chad: below, underneath, since
yan chad: above, up, what is uppermost, until
phyin chad: afterwards, later, since
slan chad: afterwards, later, since
cuń zad: a little bit
pha zad: further
lhod pa: to be relaxed, lax
lhon de: completely relaxed
thal ba: to pass, to pass through
thal le: directly, straightforward
sa le: intensively radiant, resplendent
ńan ne ba: evil person
rtog ge ba: careful examination, logic
thib thib: very dark, very dense
thibs po: dark, dense
ldab ldib: particularly silly talk, useless proposition
ldib pa: to be unclear, unintelligible
rma bya: peacock
lhab pa: to flutter
tha(r) ra tho(r) re: fully dispersed, scattered
'thor pa: to be scattered

Exercise: Tigress Story

sdod pa (PF bsdad): to sit, to stay, to wait, to stop
riṅ źiṅ tu: for a long time
bźin du: according to, conforming with (abs)
'tshol ba (PF btsol, I tshol): to search
'doṅ ba (P doṅ, I ('))doṅ): to go, to procede
tshul: means, method, conduct
rtog pa (P brtags, F brtag, I rtogs): to consider, to examine
gdon mi za bar: certainly, surely
ltogs pa: to be hungry
sñod pa (PF bsñod): to feed, to nourish
bsgo ba (P bsgos): to stain, to defile
rtsog pa: to be impure, stained
rdeb pa (P brdabs, F brdab, I rdobs): to fling down
brgyal ba: to faint
dbugs: breath, breathing
phyir 'byuṅ ba: to come out, to emerge
cho ṅes 'debs pa: to utter a wail
'gre ba: to roll (on the ground)
'kham pa (P 'khams): to faint
mnol ba: to sleep
rmi lam: dream
phug ron: pigeon
'phur ba (P phur): to fly
rtse ba: to frolic
khra: falcon
'khyer ba (PFI kyer/'kyer): to carry, to bring
sñam pa: thought, mind; to think, to imagine
sad pa: to awaken
skrag dṅaṅ ba: to fear, to be terrified
sñad pa (P bsñad, I sñod): to relate, to report
sdug pa: beautiful, dear
bkra mi śis: calamity
ṅes pa: certain, sure
ga re: where is?
rnaṅ ba (P brnaṅs): to get stuck in the throat
skad kyis rnaṅ ba: not to be able to utter a word
dbugs 'byin pa: to breath, to recover
'og tu: under, later (gen)
slas: retinue, attendants
myur ba: to be fast
tshe 'pho pa (P 'phos, I ('))phos): "to change existence", to die
gnas: place
'dzad pa (P zad): to be consumed, spent
zad par: completely
zin pa: completed, finished
rus pa: bones
'dzaṅ pa (P bzuṅ, F gzuṅ, I zuṅs): to grasp, to hold (nas)
ṅu ba (P ṅus): to weep, to roar
'tshaṅ ba (P saṅs): to recover, to come to one's senses, to wake up
dga'ldan: joyful (skt. tuṣita)
rgyud lṅa: the five forms of existence of sentient beings
rus bu: small bones
skor ba (PF bskor): to be surrounded, to circumambulate
mya ṅan: misery, affliction
zug rṅu: (= zug) pain, torment
sdug bsṅal ba: to feel pain, to mourn
rkyen gyis: in consequence of, because of (gen)
gal te na: perhaps
bar chad: danger, damage
spro ba: to take pleasure in (la); joy, happines
skyed pa (PF bskyed): to produce, to generate
nam mkha': sky, heaven
'bab pa (P bab(s), I 'bob): to descend, to fall down
steṅ: the upper part, the above
tshig: word
sñan pa: to be well sounding
rnam pa sna tshogs: to be of manifold types

18.1 Cardinal Numbers

The Tibetan numbering system is based on the decimal system. In order to master the Tibetan numbering system, one requires knowledge of the numbers 1 to 10 (including their secondary forms) and the exponential series of 10, as well as a few rules governing the formation of two and multi-digit figures. At first, memorise the contents of the following table.

Number	Tibetan Name	Secondary Form	Short Form
1	*gcig*	*cig*	–
2	*gñis*	*ñi*	*ñer*
3	*gsum*	*sum*	*so*
4	*bźi*	–	*źe*
5	*lṅa*	–	*ṅa*
6	*drug*	–	*re*
7	*bdun*	–	*don*
8	*brgyad*	–	*gya*
9	*dgu*	–	*go*
10	*bcu*	*cu, bco, śu*	–

The derivation of the short forms from the full Tibetan name is governed by three rules.

(1) Prescripts and superscripts are dropped; in *drug*, the radical is dropped.

(2) The vowel 'a' does not change; 'i' is changed to 'e'; 'u' changes into 'e' or 'o'.

(3) Final consonant sounds disappear in three cases (*gsum*, *drug*, *brgyad*); in one case, there accrues a change of consonant (*gñis*) and in only one case (*bdun*) there is no change at all.

The numbers 11 to 19 are formed by means of additive connections of the unit with ten (*bcu gcig*: "ten plus one")

Tibetan Name	Number	Tibetan Name	Number
bcu gcig	11	*bcu drug*	16
bcu gñis	12	*bcu bdun*	17
bcu gsum	13	*bcó brgyad*	18
bcu bźi	14	*bcu dgu*	19
bco lṅa	15		

Note the change from final *u* to *o* before *lṅa* and *brgyad*.

Multiples of 10 (that is, the numbers 20, 30 ... 90) are formed by means of multiplicative connection *(ñi śu*: "two (times) ten") of the unit with the ten, with the unit appearing in first position.

Tibetan Name	Number	Tibetan Name	Number
ñi śu	20	*drug cu*	60
sum cu	30	*bdun cu*	70
bźi bcu	40	*brgyad cu*	80
lṅa bcu	50	*bgu bcu*	90

In the multiplicative connection, the secondary forms of 2, 3 and 10 are employed. The use of the three different forms of 10 (*cu, bcu, śu*) is governed by the following rules.

(1) Final consonants of the units are followed by *cu*

(2) Elided *-sa* at *ñi(s)* is followed by *śu*

(3) Final vowel sounds are followed by *bcu*

Multiples of 10 are connected with the unit by means of the additive particle *rtsa* in the following way.

Tibetan Name	Number	Tibetan Name	Number
ñi śu rtsa gcig	21	*sum cu rtsa gñis*	32
ñi śu rtsa gñis	22	*dgu bcu rtsa brgyad*	98
sum cu rtsa gcig	31	*dgu bcu rtsa dgu*	99

In colloquial Tibetan, in numbers above 30 the additive particle *rtsa* is replaced by the short form of the respective multiple of 10.

Tibetan Name	Number
sum cu so gcig	31
bźi bcu że gñis	42
dgu bcu go dgu	99

Tibetan block-prints are usually paginated with the short form of the multiples of 10 without additive particle linking the unit with the ten.

ñer dgu: 29 *re gcig*: 61 *gya lňa*: 85

The exponential series above 10 runs as follows:

Tibetan Name	Number	Tibetan Name	Number
brgya	100	*'bum*	100,000
stoň	1,000	*sa ya*	1,000,000
khri	10,000	*bye ba*	10,000,000

The names of the exponential series of 10 higher than 10.000.000 are very rarely used. They are listed in the *Mahāvyutpatti* (Sanskrit-Tibetan Dictionary, 9th century AD) in section ccxlix.

18.2 Multiples of Exponential Series of 10 Higher Than 100

Multiples of the exponential series of 10 higher than 100 are usually formed by means of units in the first position in multiplicative function. Secondary forms (*ñi*, *sum*) are used for the digits 2 and 3.

ñi brgya: 200 *bźi stoň*: 4,000 *drug khri*: 60,000

In fixed expressions, as well as in metric contexts, we also meet with units serving as multiplying factors appended to the numerical expression.

'jig rten stoň gsum: "the 3,000 worlds"

brgya stoň: "(one) hundred (times) thousand" (metric and poetic for *'bum*: 100,000)

18.3 The Collective and Multiplicative Particle: Phrag

If the collective particle *phrag* is appended to a cardinal number, it transforms the respective cardinal number in a substantival collective expression.

brgya phrag: "a hundred, a group of one hundred"

Any number that is appended to the collective expression has attributive meaning and becomes thus a multiplying factor. Usually, *phrag* is followed by such a multiplicator.

brgya phrag bcu gñis: twelve times one hundred => 1,200

brgya phrag stoṅ po dag: "one thousand times hundred => 100,000

brgya yi phrag || stoṅ phrag drug cu rtsa brgyad: "a hundred, of that (in total) 68 thousand", that is to say, 100 times 1000 times 68 => 6,800,000

Complicated formations such as the last example are very rare and occur practically only in metric contexts. Analyse the following construction found in the Tibetan translation of the *Suvarṇaprabhāsottamasūtra*.

bskal pa dag ni bye ba brgya stoṅ phrag || dgu bcu rtsa dgur 'khor los sgyur rgyal gyur ||
bskal pa brgya stoṅ du ma maṅ por yaṅ || ṅas ni khams kyi rgyal po myoṅ bar gyur ||

"During ninety-nine times one hundred thousand (times) ten million aeons I was a universal monarch; a local ruler I was also during numerous many of hundred thousands of aeons."

18.4 The Collective Particles: Ka and Po

The nominal particles *ka* (for sandhi, see: chap. 5.5) and *po* may form, in conjunction with numerals, also collective expressions. However, unlike collective expressions formed with *phrag*, they are not followed by another numeral.

gñis ka or *gñis po*: "those two, the couple, group of two"

mi lṅa po: "group of five men"

18.5 The Adjective: Tham pa

Occasionally, after full tens of 10 to 100, there occurs the adjective *tham pa* ("complete") indicating completeness of a number.

brgya tham pa: "full one hundred"

ñi śu tham pa: "full twenty (not less)"

In places, the adjective *tham pa* is replaced by the additive particle *rtsa* in that very function.

18.6 Composite Numerals Above 100

Units can be combined with higher exponential series of 10 by means of the additive particle *rtsa*.

ñi śu rtsa gcig: 21

Exponential series higher than 10 may also be combined with lower ones by means of the additive particle *rtsa*. If this is the case, the additive particle *rtsa* must not occur a second time in the numeral. Such numerals may also be joined by the sociative particle *daṅ*. In many cases, however, they appear next to each other without any linking particle.

lṅa brgya rtsa drug cu: 560

drug brgya daṅ lṅa bcu rtsa bźi: 654

sum khri ñi stoṅ: 32,000

18.7 The Application of Phyed

The adjective *phyed* ("half"; the corresponding substantive is *phyed ka*: "a half") plays a particular role in the formation of cardinal numbers. If followed by the sociative particle *dań* and a numeral, *phyed* expresses that 0.5 of the number unit of the following numeral is missing.

phyed dań gsum: "with a half (of the number unit it is) three", that is to say, two and a half => 2.5 (= *gñis dań phyed ka*)

If there are no further numeral indicators, as in the example above, the natural numerals constitute the number unit. However, it may also involve other higher number units.

brgya phrag phyed dań bcu gsum: "hundreds, of these twelve and a half (with a half they are thirteen)", that is to say, twelve and a half hundreds => 1250

18.8 Ordinal Numbers

Ordinal numbers are formed by appending the nominal particle *pa* to the corresponding cardinal number. Their formation is not subject to the rules of sandhi (chap. 5.6).

The only irregular ordinal number is *dań po*: "the first".

Cardinal Number	Ordinal Number
gcig	*dań po*
gñis	*gñis pa*
gsum	*gsum pa*
bźi	*bźi pa*
bcu	*bcu pa*
bcu gcig	*bcu gcig pa*
ñi śu rtsa gcig	*ñi śu rtsa gcig pa*

18.9 Distributive Numerals

Distributive numbers are formed by repetition of the cardinal number.

drug drug: "six each"

With numbers higher than 10, only the last member of the numeral expression is being repeated.

sum cu rtsa gñis gñis: "thirty-two each"

18.10 Numeral Adverbs: Adverbs of Ordinal Numbers

The adverb of an ordinal number is usually expressed by means of the terminative.

dań por: "at first, firstly, in the first place"

gñis par: "secondly, in the second place"

In enumerations, particularly in enumerations consisting of two members, we often meet with the terminative of the cardinal number.

gcig tu: "first, on the one hand"

gñis su: "second, on the other hand"

Occasionally also the inessive particle is appended to the terminative particle.

gcig tu na ... gñis su na... : "firstly, ... secondly..."

18.11 Multiplicative Adverbs of Numerals

Multiplicative adverbs of numerals are usually formed by means of the prepositioned noun *lan* ("time, times") plus the following cardinal number. In some rare cases, also the noun *theṅs* ("time, times") is used.

lan gcig: "once"
lan gñis: "twice"
lan gsum: "thrice"

18.12 Fractions

Stem fractions (i.e, fractions with the numerator 1) are formed by appending the particle *cha* ("part") to the cardinal number. The cardinal number may remain unchanged, or, more frequently, it takes the genitive particle.

brgya cha or *brgya'i cha*: "one hundredth".

Multiples of fractions are formed by means of appended cardinal numbers that function as multiplicative agents.

(g)sum cha: "one third"

(g)sum cha gñis: "two thirds"

The fraction "one half" is expressed by the form *phyed ka* (chap. 18.7) which is derived from the verb *'byed pa* ("to divide").

18.13 The Position of Cardinal Numbers

Cardinal numbers that are used attributively always follow after the reference word, and moreover, appear after all other attributes.

khyod ni 'di gñis dor nas: "after you have left those two"

However, if a cardinal number is followed by the collective particle *po* and a demonstrative pronoun, it is the demonstrative pronoun that appears in the last position.

nu ma gñis po de yaṅ bud med de la byin nas: "and after she had given even her two breasts to that woman"

In composite expressions, the cardinal number (without genitive particle !) may precede the reference word.

bdun źag: "the seven days, a week"
gsum zur: "the three corners, a triangle"

In composite cultural expressions, numerals may also feature.

skye dgu: "the nine types of living beings, all living beings"

Exercise 18

Translate the following passage into English:

ཨ་མ་གཉིས་ཀྱིས་ནམ་མཁའ་ལ་བལྟས་ནས། ལྷ་ཁྱོད་སུ་ཞེག་ལགས་པ་བདག་ལ་སྨོས་པེག་ཅེས་སྨས་པ་དང་། ལྷས་སྨས་པ་བདག་ནི་རྒྱལ་བྱ་སེམས་ཅན་ཡོ་ཞེས་བྱ་བ་ཡིན་ཏེ། བདག་གིས་ལྷས་ཀྱིས་སྐྱག་མོ་ཤྱོགས་པ་བསྟོད་པས་དགའ་ལྡན་གྱི་ཕྱེའི་གནས་སུ་སྐྱེས་སོ། རྒྱལ་པོ་ཆེན་པོའའི་ཕྱར་མཁྱེན་པར་མཛད་ཅིག ཇི་ཙམ་དུ་སྲིད་པ་དང་བཅས་པའི་ཚོམ་ནི་མཐར་འཇིག་པར་འོང་ངོ་། སྐྱེ་བཡོད་ན་ངེས་པར་འཇིག་གོ། སྲིག་པ་བྱས་ན་སེམས་ཅན་དམྱལ་བར་ལྷུང་གི། དགེ་བ་བྱས་ན་མཐོ་རིས་སུ་སྐྱེས་ཏེ། སྐྱེ་བ་དང་འཇིག་པ་ནི་ཀུན་ལ་སྲིད་ན། ཅིའི་སླད་དུ་བདག་འབའ་ཞིག་གི་ཕྱིར་མྱ་ངན་ཀྱི་རྒྱུ་མཚོར་ལྷུང་བ་མི་ཚོར། དགེ་བའི་ཕྱོགས་ལ་བརྩོན་འགྲུས་མཛོད་ཅིག་ཅེས་པ་དང་། དེའི་ཕ་མས་སྨས་པ། ཁྱོད་ནི་སྐྱིང་རྗེ་ཆེན་པོས་སྐྱབ་མོ་བསྟོད་དེ། ཐམས་ཅད་ལ་སྐྱིང་བརྩེ་བ་ཡིན་ན། བདག་ཅག་བཏང་སྙོ། ཚེའི་དུས་བྱས་པས། དེང་ནི་ཁྱོད་དུན་པའི་ཕྱིར་ཤ་ཡང་བྱ་དམ་བྱར་བཅད་པ་ཚམ་དུ་སྦྱག་བསྐལ་ཀྱིས་གདུངས་ན། སྐྱེ་རྗེ་ཆེན་པོ་སྤྱོད་པ་ཁྱོད་འདི་ལྟར་བྱ་བར་རིགས་མོ། ཇི་ལྟར་ཁྱོད་ཀྱིས་ཐ་མལ་ཡང་སྤྱོ་བ་ཐུང་ཞད་སྐྱེས་ནས། རིན་པོ་ཆེ་སྣ་བདུན་ཀྱི་སྤྲོས་བྱས་ཏེ། རྒྱལ་དེའི་ནང་དུ་བཙུག་ནས་སྨས་པའི་སྐྱེ་དུ་མཆོད་རྟེན་བྱས་སོ། ཁྱ་ཡང་ཕྱིར་གནས་སུ་སོང་ངོ་། རྒྱལ་པོ་དང་ལྷོར་མང་པོ་རྣམས་ཀྱང་ཕྱིར་ཕོ་བྲང་དུ་སོང་ངོ་། བཅོམ་ལྡན་འདས་ཀྱིས་ཀུན་དགའ་བོ་ལ་བཀའ་སྩལ་པ། ཁྱོད་ཀྱི་ཡིད་ལ་ཅི་སྙམ་དུ་སེམས། དེའི་ཚེ་དེའི་དུས་ན་རྒྱལ་པོ་ཤིང་རྟ་ཆེན་པོས་སྡུག་བསྔལ་ཐམས་ཅད་ཡོངས་སུ་སྤངས་ཏེ། དེ་ནི་དཔྱང་ངའི་ཡབ་རྒྱལ་པོ་ཟས་གཙང་མ་ཡིན་ནོ། དེའི་ཚེ་དེའི་དུས་ན་རྒྱལ་པོ་དེའི་བརྒྱན་མོ་དེ་ནི་བསྙི་མི་དུ་ཡིན་ནོ། དེའི་ཚེ་དེའི་དུས་ན་སྲས་བཅས་སྦྱ་ཆེན་པོ་དེ་ནི་ཁྱམས་པ་ཡིན་ནོ། སྤས་འཕྲིང་པོ་ཉ་ཆེན་པོ་དེ་ནི་བསྙི་མི་དུ་ཡིན་ནོ། དེའི་ཚེ་དེའི་དུས་ན་རྒྱལ་བ་ཆུང་བ་ཐུང་སེམས་ཅན་ཆེན་པོ་ནི་གཞན་དུ་མ་སེམས་པིག དཔྱང་ངཡིན་ནོ། དེའི་ཚེ་དེའི་དུས་ན་སྨྲག་ཐུག་ནི་མི་འདི་གཉིས་ཡིན་ཏེ། ངས་སྡོན་ཡང་ཡུན་རིང་པོ་ནས་བགེགས་ལས་ཐར་བར་བྱས་ནས་སྒོག་བསྐྱབས་ནས་བདེ་བར་བྱས་སོ། དཔའ་བོ་ནས་སངས་རྒྱས་ཀྱང་བགེགས་ལས་ཐར་བར་མཛད་ནས། འཁོར་བའི་སྡུག་བསྔལ་ཆེན་པོ་ལས་ཡོངས་སུགྲོལ་ལོ། དེའི་ཚེ་ན་ཀུན་དགའ་བོ་དང་འཁོར་མང་པོ་ཐམས་ཅད་བཅོམ་ལྡན་འདས་ཀྱིས་གསུངས་པ་ལ་ཡི་རང་སྐྱེ་མངོན་པར་བསྟོད་དོ།།

།སེམས་ཅན་ཆེན་པོས་སྐྱབ་མོ་ལ་སྐྱབ་ཅིའི་ལེའུ་སྟེ་གཉིས་པའོ།།

bskal pa: aeon
'khor los sgyur ba: universal monarch
khams: region, sphere
kams kyi rgyal po: local ruler
du ma: several
myoń ba (P myaṅs/myoń(s), F myaṅ): to enjoy, to experience
'byed pa (P phye/phyed/phes, F dbye, I phyes): to divide
'dor ba (PI dor): to reject, to leave
nu ma: breast
gsum zur: the tree corners, a tria le
skye dgu: the nine types of living beings, all living beings
mthar gyis: finally
rñed pa: property
len pa (P blaṅs, F blaṅ, I loṅs): to take hold of
skyed pa (PF bskyed): to produce
tiṅ 'dzin (= tiṅ ṅe 'dzin): concentration
bsrun pa: mild, gentle
'joms pa (P bcom, F gźom, I chom(s)): to conquer
zlog pa (P (b)zlogs, F bzlog(s), I zlog(s)): to repulse
rab tu grags pa: (exceedingly) renowned
rjes su byed pa: to imitate, to emulate
rjes su gduṅ pa: to regret
rab tu byed pa: treatise, chapter, section
so sor mñan pa: to replay
ñes par 'jug pa: to step down from the stage

Exercise: Tigress Story

sñod pa (PF bsñod): to feed, to nourish
'di ltar: in such a way
mkhyen pa: (hon for *śes pa*) to know, to understand
ji tsam: how?, how many?
mthar: at the end, finally
'jig pa: to decay, to rot, to vanish
sems can dmyal ba (= dmyal ba): hell
ltuṅ ba (PFI lhuṅ): to fall, to fall down, to descend
mtho ris: heaven, sky
tshor ba: to percieve, to notice, to feel
brtson 'grus: energy
sñiṅ brtse ba: to feel compassion
dus byed pa: to fulfill one's time, to die
deṅ: today
dren pa: to remember; recollection
dum bu: a small piece, a little bit
tsam du: only, exclusively
gduṅs pa: to be tormnted, afflicted
bźams pa: to appease, to pacify
spro ba: joy, delight
cuṅ zad: a little, some
riṅ po che sna bdun: seven kinds of treasures
sgrom: box, cest, trunk
sbed pa (P sbas, F sba, I sbos): to hide, to conceal
phyir: back
'khor: circle, retinue
zas gtsiṅ ma: Śuddhodana
sgyu ma: Māyā
lha mdzes: queen
byams pa: Maitreya
ba su mi tra: Vasumitra
stag phrug: tiger cub
bgegs: hinderance
yoṅs su: thoroughly
gsuṅ ba (P gsuṅs): (hon for *smra ba*) to say
yi raṅ ba: to delight, to rejoice
mṅon par bstod pa: to praise

19.1 The Morphology of the Stem Forms of the Tibetan Verb: Preliminary Remarks

A general characterisation of the Tibetan verb, including its morphological potential and the functions of its four (primary) stem-forms was already introduced in Sections 8.4 and 9.1. Here, in Chapter 19, we shall now provide a descriptive survey of the rules and laws that govern the modifications of Tibetan verbal stems. Thorough knowledge of these laws will allow us not only to associate quickly and correctly connected stems, but moreover, it will alert us to the presence of corrupt and rare stem-forms.
For a more detailed and theoretical study of the morphology of the stem forms of the Tibetan verb, see: W. South Coblin, "Notes on Tibetan Verbal Morphology", *T'oung Pao*, 62, pp. 45–70. For further references, see also: Robert Shafer *et al*, ed., *Bibliography of Sino-Tibetan Languages*, vol. 1.2, Wiesbaden, 1957, 1963.

For our analysis of the various stem-forms, I propose to break up the individual forms into the following four components and to examine their individual modifications separately.

Prescript — Radical —Vocalisation — Postscript

Although it is true that a Tibetan verb-form may consist of up to seven components (prescript, superscript, radical, subscript, vocal, first postscript, second postscript), but for one exception, the subscripts and superscripts remain always unchanged and the changes that occur with the postscripts can be described *en bloc*; for this reason only the four, above-mentioned, components are of relevance for stem-gradation.

Examples

	Prescript	Radical	Vowel	Postscript
gtoṅ	g	T	o	ṅ
'khrol	'	Kh(r) [1]	o	l
'bigs	'	B	i	g(s)
byed	–	B(y)	e	d
smra	–	(s)M(r)	a	–
bsgrags	b	(s)G(r)	a	(g)s

All the modifications that are being discussed below represent only potential types of variants; in no case are they obligatory for verbs possessing, say, the same prescripts, radical, vowel or postscripts.

[1] Letters in parenthesis are not taken into consideration.

19.2 Modifications of the Postscript

Postscript-modifications can be classified into six categories.

(a) ❐s ❐ ❐ ❐ (❐ symbolises the syllable excluding postscript in its four stems)

The secondary *s* postscript, when appended to a primary postscript in a present stem, is omitted in the other three stem forms.

Postscript Modifications (a)			
Present	Perfective	Future	Imperative
'debs	*btab*	*gdab*	*thob*
'geṅs	*bkaṅ*	*dgaṅ*	*khoṅ*

(b) ❐s ❐s ❐ ❐s

The secondary *s* postscript, when appended to a primary postscript in a present stem, is omitted in the future stem.

Postscript Modifications (b)			
Present	Perfective	Future	Imperative
sñegs	*bsñegs*	*bsñeg*	*sñegs*
'bigs	*phigs*	*dbig*	*phigs*

(c) ❐d ❐s ❐ ❐s

The primary *d* postscript, when appended to the radical in the present stem, turns into *s* in the perfective and imperative stems. It is omitted altogether in the future stem.

Postscript Modifications (c)			
Present	Perfective	Future	Imperative
mñed	*mñes*	*mñe*	*mñes*
byed	*byas*	*bya*	*byos*

(d) ❐ ❐s ❐ ❐s

The perfective and imperative stems are extended by the primary *s* postscript against the present stem. A present stem *n(a)* postscript becomes *ṅ(a)* in the other stems.

Postscript Modifications (d)

Present	Perfective	Future	Imperative
smra	*smras*	*smra*	*smros*
sgrub	*bsgrubs*	*bsgrub*	*sgrubs*
len	*blaṅs*	*blaṅ*	*loṅs*

(e) ❐ ❐ ❐ ❐s

Only the imperative stem is extended by the secondary *s* postscript against the other three stems. A present stem *n(a)* postscript becomes *ṅ(a)* in the other stems.

Postscript Modifications (e)

Present	Perfective	Future	Imperative
'dzin	*bzuṅ*	*gzuṅ*	*zuṅs*
'byin	*phyuṅ*	*dbyuṅ*	*phyuṅs*

(f) ❐ ❐d ❐ ❐d

In the ancient Tibetan orthography we find yet another variant modification of the postscript. This is the so-called *da drag*. The perfective and imperative stems are extended by the secondary postscript *d* against present stems ending in *n(a)*, *r(a)* or *l(a)*.

Postscript Modifications (f)

Present	Perfective	Future	Imperative
rten	*brtend*	*brten*	*rtend*
skyur	*bskyurd*	*bskyur*	*skyurd*
sel	*bsald*	*bsal*	*sold*

19.3 Modifications of the Stem Vowel

Stem-gradation produces in total (that is to say, with or without variation) ten vowel sequences for the stem vowel.

(a)	a	a	a	a
(b)	*a*	*a*	*a*	*o*
(c)	i	i	i	i
(d)	*i*	*u*	*u*	*u*
(e)	u	u	u	u
(f)	e	e	e	e
(g)	*e*	*e*	*e*	*o*
(h)	*e*	*a*	*a*	*o*
(i)	o	o	o	o
(j)	*o*	*a*	*a*	*o*

As the chart shows, each of the five possible vowels of the present stem may remain unchanged. The *u* vowel , if in present stem, remains always unchanged. For the *a*, *i* and *o* vowels occurring in present stems there is one vowel modification row; for the *e* vowel, there are two postscript rows.

Stem Vowel Modifications

	Present	Perfective	Future	Imperative
(a)	*'phrad*	*phrad*	*phrad*	*phrad*
(b)	*lta*	*bltas*	*blta*	*ltos*
(c)	*sgrib*	*bsgribs*	*bsgrib*	*sgribs*
(d)	*'dzin*	*bzuṅ*	*gzuṅ*	*zuṅs*
(e)	*sgrub*	*bsgrubs*	*bsgrub*	*sgrubs*
(f)	*mñed*	*mñes*	*mñe*	*mñes*
(g)	*rten*	*brten*	*brten*	*rton*
(h)	*byed*	*byas*	*bya*	*byos*
(i)	*'grol*	*bkrol*	*dgrol*	*khrol*
(j)	*sgrog*	*bsgrags*	*bsgrag*	*sgrogs*

19.4 Modifications of the Prescripts

The modifications of the prescripts with verbs can be classified into five main categories.

(a) P❐ P❐ P❐ ❐ (P abbreviates Prescript)

The prescript of the present stem is preserved in the perfective and future stems, but it is omitted in the imperative stem.

Prescript Modifications (a)

Present	Perfective	Future	Imperative
bgyid	*bgyis*	*bgyi*	*gyis*
mñan	*mñan*	*mñan*	*ñon*
'phen	*'phaṅs*	*'phaṅ*	*phoṅs*

(b) P❐ ❐ P❐ ❐

The prescript of the present stem is omitted in the perfective and imperative stems, but it is preserved in the future stem or changes into a different prescript.

Prescript Modifications (b)

Present	Perfective	Future	Imperative
'gyur	*gyur*	*'gyur*	*gyur*
'bigs	*phigs*	*dbig*	*phigs*

In this category, we can also include the following special case that has no other direct parallel superscript.

Prescript Modifications (b)

Present	Perfective	Future	Imperative
sbyin	*byin*	*sbyin*	*byin*

(c) P❐ ❐ ❐ ❐

The prescript of the present stem is omitted in the other three stem-forms.

Prescript Modifications (c)			
Present	Perfective	Future	Imperative
'phrad	*phrad*	*phrad*	*phrad*
'bod	*bos*	*bod*	*bos*

(d) (P)❐ b❐ b❐ (P)❐

This category is characterised by the presence of the *b* prescript in the perfective and future stems. If occurring before the radical *na*, the *b* prescript turns into the *m* prescript (only two verbs of this type are known to me). The present stem and imperative stem may or may not be marked by a prescript. The combination of a prescriptless present stem and a prescripted imperative stem is **not** possible.

Prescript Modifications (d)			
Present	Perfective	Future	Imperative
lta	*bltas*	*blta*	*ltos*
'cha'	*bcas*	*bca'*	*chos*
gnon	*mnan*	*mnan*	*non*
dgod	*bgad*	*bgad*	*dgod*

(e) P❐ b❐ d/g❐ ❐

This category is characterised by the presence of the *b* prescript in the perfective stem and the *g* prescript (or *d* prescript before a velar radical) in the future stem. The prescript of the present stem is usually the *a-chuṅ*, although there is a number of verbs that has the *g* prescript. The imperative stem is always without prescript

Prescript Modifications (e)			
Present	Perfective	Future	Imperative
gtoṅ	*btaṅ*	*gtaṅ*	*thoṅ*
'jug	*bcug*	*gźug*	*chug*
'god	*bkod*	*dgod*	*khod*

(f) ❐ b/m❐ ❐ ❐

Prescript Modifications (f)			
Present	Perfective	Future	Imperative
klubs	*bklubs*	*klubs*	*klubs*

The *m* prescript occurs before the radical *n*.This type of prescript modification is only known to apply to the following five rare (and thus unsafe) verbal stems: *klubs*, *sgur*, *sdans*, *snam* and *nod*.

19.5 Modifications of the Radical

The radical is subject to the most complicated and manifold modifications. However, the modifications themselves are limited to thirteen of the twenty-eight letters that can function as radicals with Tibetan verbs. These are:

ca, ta, tsa; kha, cha, tha, pha, tsha; ga, ja, da, ba, dza

The other fifteen letters (*ka, pa; na, ña, na, ma; za, za, 'a; ya, ra, la; sa, sa, ha*) remain unchanged in as far as the verbs in question display a stem-gradation at all.

Among the thirteen letters that have the potential to undergo change (but which can also remain unchanged, as the case may be), we can distinguish twenty variant rows with very different content. These can be classified into eight main categories.

In terms of transliteration (not phonetic transcription), Category (a) contains radicals that are unaspirated tenues. Categories (b) to (d) contain radicals that are aspirated tenues and Categories (e) to (h) contain mediae.

(1) Unaspirated Tenues as Radicals

(a) This category includes the following three consonant rows.

Consonant Rows (1a)			
Present	Perfective	Future	Imperative
c(a)	*c(a)*	*c(a)*	*ch(a)*
t(a)	*t(a)*	*t(a)*	*th(a)*
ts(a)	*ts(a)*	*ts(a)*	*tsh(a)*

The unaspirated tenuis of the present stem is replaced with the aspirated tenuis in the imperative stem.

Radical Modifications (1a)			
Present	Perfective	Future	Imperative
gcod	*bcad*	*gcad*	*chod*
gtoṅ	*btaṅ*	*gtaṅ*	*thoṅ*
gtsug	*btsugs*	*gtsug*	*tshugs*

Only very few verbs fall into this category (*gcod pa*, *gtoṅ ba*, *gtum pa*, *gtog pa*, *gtor ba*, *gtsug pa*, *gtsur ba*) and they are always combined with the prescript-type (e) (that is, g❑ b❑ g❑ ❑)

(2) Aspirated Tenues as Radical

Aspirated tenues that function as radical undergo only change if they are preceded by the *a-chuṅ* prescript.

(b) This category includes only three verbs with the radical *ph(a)*.

Consonant Row (2b)			
Present	Perfective	Future	Imperative
ph(a)	*ph(a)*	*b(a)*	*ph(a)*

The *ph(a)* of the present stem is replaced by *b(a)* only in the future stem.

Radical Modifications (2b)			
Present	Perfective	Future	Imperative
'phral	*phral*	*dbral*	*phral*
'phri	*phris*	*dbri*	*phris*
'phrog	*phrogs*	*dbrog*	*phrogs*

(c) This category includes the following five consonant rows.

Consonant Rows (2c)			
Present	Perfective	Future	Imperative
kh(a)	*k(a)*	*k(a)*	*kh(a)*
ch(a)	*c(a)*	*c(a)*	*ch(a)*
th(a)	*t(a)*	*t(a)*	*th(a)*
tsh(a)	*ts(a)*	*ts(a)*	*tsh(a)*
tsh(a)	*s(a)*	*s(a)*	*tsh(a)*

In the first four rows, the aspirated tenuis of the present stem is preserved in the imperative stem. In the perfective and future stem, it is replaced by the unaspirated tenuis. The dental affricatives of the fourth row may, in some rare cases, be represented through dental sibilants (row five).

Radical Modifications (2c)			
Present	Perfective	Future	Imperative
'khrud	*bkrus*	*bkru*	*khrud*
'cha'	*bcas*	*bca'*	*chos*
'thuṅ	*btuṅs*	*btuṅ*	*thuṅs*
'tshag	*btsags*	*btsag*	*tshogs*
'tshab	*bsabs*	*bsab*	*tshob*

The verbs that fall into this rather small category are practically always combined with the prescript row (d). (cf. 19.4.b).

It will have been noticed that the five rows shown above do not include any labials. This is so because the radical *p(a)* cannot manifest any change within a stem-gradation or be the result of a modification where *ph(a)* and *b(a)* are radicals.

Likewise, it has not been possible to find a verb with the radical sequence of *ch(a)*, *ś(a)*, *ś(a)* and *ch(a)*, even though this would have been expected in analogy to the second row of the dental affricatives.

(d) This category only includes approximately ten verbs whose radical is either *ch(a)* or *tsh(a)*. The two consonant rows of this category run as follows:

Consonant Rows (2d)			
Present	Perfective	Future	Imperative
ch(a)	*ś(a)*	*ś(a)*	*ś(a)*
tsh(a)	*s(a)*	*s(a)*	*s(a)*

In the other three forms, the radicals *ch(a)* and *tsh(a)* are replaced by the homorganic sibilants.

Radical Modifications (2d)			
Present	Perfective	Future	Imperative
'chad	*bśad*	*bśad*	*śod*
'tsho	*bsos*	*gso*	*sos*

For a number of verbs falling into this category, some grammars have proposed future stems that are identical with the present stem.

Radical Modifications (2d)			
Present	Perfective	Future	Imperative
'char	*śar*	*'char*	*śar*

These would then lead to the following two consonant rows.

Consonant Rows (2d)			
Present	Perfective	Future	Imperative
ch(a)	*ś(a)*	*ch(a)*	*ś(a)*
tsh(a)	*s(a)*	*tsh(a)*	*s(a)*

However, these consonant rows are not sufficiently secured in literature for them to be included as a sub-group to Category (d).

(3) Mediae as Radicals

Mediae that occur as radicals in the present stem of verbs are only subject to change in stem-gradation when they are prescripted by the *a-chuṅ*.

(e) This category includes a number of verbs that feature the radical *b(a)*. The consonant row runs as follows:

Consonant Row (3e)			
Present	Perfective	Future	Imperative
b(a)	*ph(a)*	*b(a)*	*ph(a)*

The radical remains unchanged in the future stem. The *a-chuṅ* prescript changes to the *d* prescript. In the perfective and future stem, the radical changes into the prescriptless *ph(a)*.

Radical Modifications (3e)			
Present	Perfective	Future	Imperative
'bigs	*phigs*	*dbig*	*phigs*

There is reason to believe that the perfective stem *phigs* goes back to the older form **b-pigs* (which in turn is the regular dissimilation of an urform **b-bigs*). If this is indeed the case, Category (e) is nothing but a modern special case of Category (f).

(f) This category consists of the following two consonant rows, for which there exist many examples.

Consonant Rows (3f)			
Present	Perfective	Future	Imperative
g(a)	*k(a)*	*g(a)*	*kh(a)*
d(a)	*t(a)*	*d(a)*	*th(a)*

The mediae of the present stem is preserved in the future stem, effectuating however a change in prescript (see below). In the perfective stem, the mediae changes into the unaspirated tenuis and in the imperative stem, it changes into the aspirated tenius.

This category is always combined with prescript row (e).

Radical Modifications (3f)			
Present	Perfective	Future	Imperative
'god	*bkod*	*dgod*	*khod*
'dul	*btul*	*gdul*	*thul*

Just as for *b(a)*, there are separate rows for *j(a)* and *dz(a)* (cf. Categories (g) and (h) further below).

(g) This category contains the majority of stem-gradable verbs that have the radicals *j(a)* and *dz(a)* in the present stem. It consists of the following two rows:

Consonant Rows (3g)			
Present	Perfective	Future	Imperative
j(a)	*c(a)*	*ź(a)*	*ch(a)*
dz(a)	*ts(a)*	*z(a)*	*tsh(a)*

With the exception of the future stem that features a homorganic sibilant, the modifications correspond to the variant-patterns of Category (f).

Radical Modifications (3g)			
Present	Perfective	Future	Imperative
'joms	*bcom*	*gźom*	*choms*
'dzum	*btsum*	*gzum*	*tshums*

Also in these instances it is likely that the irregular future stems go back to older, more regular forms involving *gj(a)* and *gdz(a)* which, for euphonic reasons, later became simplified.

(h) Some verbs that have the radicals *j(a)* and *dz(a)* in the present stem display a more basic variational pattern.

Consonant Rows (3h)			
Present	Perfective	Future	Imperative
j(a)	*ź(a)*	*ź(a)*	*ź(a)*
dz(a)	*z(a)*	*z(a)*	*z(a)*

In other words, in all other stems the mediae of the present stem is replaced by the corresponding homorganic sibilants.

Radical Modifications (3h)			
Present	Perfective	Future	Imperative
'jog	*bźag*	*gźag*	*źog*
'dzin	*bzuṅ*	*gzuṅ*	*zuṅs*

Compare the analogous simplifications that are found in Category (d) with the corresponding aspirate tenuis.

19.6 Special Cases

The number of verbs whose pattern of radical-modification in the process of stem-gradation does not fall into one of the eight main categories is not very large. Any examination of these patterns that aspires to be more detailed and comprehensive than the preceding survey will need to focus, in particular, on these exceptions and confirm against them the laws of modification that we have proposed above. I have listed some of these special cases below.

The first three verbs are characterised by a very irregular variation of the radical.

Radical Modifications				
	Present	Perfective	Future	Imperative
(1)	*ltuṅ*	*lhuṅ*	*lhuṅ*	*lhuṅ*
(2)	*ldug*	*blugs*	*blug*	*blugs*
(3)	*ldud*	*blud*	*blud*	*blud*

Tibetan grammatical tradition holds that the present stems of the above verbs are *lhuṅ*, *blug* and *blud*. The stems listed in the table are said to represent independent verbs.

Radical Modifications				
	Present	Perfective	Future	Imperative
(4)	*'jal*	*bcal*	*gźal*	*'jol*
(5)	*'jib*	*bźibs*	*bźib*	*'jib*
(6)	*'jo*	*bźo*	*bżo*	*'jo*

According to the modification-pattern of Category (g), for verb (4) (*'jal ba*) one would expect *chol* as imperative stem, and not *'jol*.

Schematic Representation of the Stem Forms of the Tibetan Verb

(A) Prescript Rows					(P = Prescript)
(a)	P	P	P	–	(P unchanged)
(b)	P_1	–	P_2	–	($P_1 = P_2$, $P_1 \neq P_2$)
(c)	P	–	–	–	
(d)	–/P	b	b	–/P	(P unchanged; the combination – *b b* P does not occur)
(e)	P	b	g/d	–	(P only *g* or *a-chuṅ*, *d* in future stem only before velar)
(f)	–	b/m	–	–	(*m* only before *n*, this category is uncertain)

(B) Radical Rows				
(a)	c	c	c	ch
	t	t	t	th
	ts	ts	ts	tsh
(b)	ph	ph	b	ph
(c)	kh	k	k	kh
	ch	c	c	ch
	th	t	t	th
	tsh	ts	ts	tsh
	tsh	s	s	tsh
(d)	ch	ś	ch	ś
	tsh	s	tsh	s
	ch	ś	ś	ś
	tsh	s	s	s
(e)	b	ph	b	ph
(f)	g	k	g	kh
	d	t	d	th
(g)	j	c	ź	ch
	dz	ts	z	tsh
(h)	j	ź	ź	ź
	dz	z	z	z

(C) Vowel Rows

(a)	a	a	a	a
(b)	a	a	a	o
(c)	i	i	i	i
(d)	i	u	u	u
(e)	u	u	u	u
(f)	e	e	e	e
(g)	e	e	e	o
(h)	e	a	a	o
(i)	o	o	o	o
(j)	o	a	a	o

(D) Postscript Rows

(a)	s	–	–	–
(b)	s	s	–	s
(c)	d	s	–	s
(d)	–	s	–	s
(e)	–	–	–	s
(f)	–	d	–	d

In modern orthography, Category (f) is no longer applicable. However, it is still present in the form of sandhi-rules.

20.1 Introduction to Tibetan Metrics: General Observations

Because of the frequent occurrence of verse in text-genres of all kinds, a sound knowledge of the basic rules of Tibetan metrics is indispensable. Such knowledge facilitates the interpretation of difficult passages and contributes to identifying transmissional corruptions in the texts themselves.

20.2 Organisation of Stanzas

In Tibetan translation literature based on Sanskrit and Chinese originals we find predominantly verse consisting of four lines. Normally, all four lines possess the same number of syllables. The most frequent syllable number per line found in verse consisting of four quarter-verses is seven. This stanza model, which is found in Buddhist discourses, legends, scientific treatises, proverbs, epics and in other literature genres is referred to as the Tibetan *śloka*. Occasionally, one meets with deviations from this most common type of metre in the form of line-additions or line-omission, though these are rather exceptional. Stanzas consisting of six lines are found especially when the original was longer than usual, thus calling for additional space.
This rather rigid scheme of verse-composition in translation literature contrasts a much more flexible approach to stanza-composition in indigenous poetry. Here we often find alongside stanzas consisting of four quarter-verses others with constantly changing line-patterns and syllable-numbers. Elsewhere, Tibetan authors have developed new but more regular schemes, yielding, for example, syllable-counts such as: 3 – 2 – 2 …– 2 which repeats. Typically, they result from an analysis of the verse-structures in terms of content and grammar. It is often not possible to formulate generally valid rules for these variant schemes. We find many examples of such novel arrangements in the biography and songs of Mi-la-ras-pa.

20.3 Organisation of Quarter-Verses: Metric Valence

The best organised and most regular line-organisation is found in Tibetan translation literature. With a few exceptions, verse in translation literature is governed by the rule that the sum total of syllables per line must be of an odd number. Usually, it varies between seven and twenty-one syllables.
Invariably, these quarter-verses are composed of three to ten twin-syllabic metric feet and feature a single syllable at the end of the line. Within a metrical foot, the first syllable is always metrically strong and the second syllable is always metrically weak; hence these metrical feet are often referred to as trochees, defining a unit of poetic rhythm comprising a single pair of stressed and unstressed syllables. These are the basic building blocks of Tibetan verse.

'byor pa thob par gyur na yaṅ: "Even if one were to acquire riches"

'byor pa thob par gyur na yaṅ

In works belonging to the indigenous literature, we also find quarter-verse consisting of an even number of syllables—eight is a particularly popular number—that tend to come about in the following two ways:

(1) The positioning of a metrically weak opening syllable at the beginning of an odd-numbered line.

bdag blo yi pad mo kha phye ste: "the aperture of the lotus of my mind has unfolded"

bdag bló yi pád mo khá phye sté

(2) Use of a three-syllabic metrical feet of the dactyl type (– – –) at the beginning of an odd-numbered line.

'khor ba la phyi phyag 'tshal ba yin: "He says farewell to the cycle of birth and rebirth"

'khór ba la phyí phyag 'tshál ba yín

20.4 Organisation of Trochees

The use of trochees as basic building blocks in Tibetan metrics is attributable to the structure of Tibetan words that appear predominantly in the form *Word Stem – Particle*. In order to adapt this underlying pattern for metric purposes, Tibetan authors only needed to elevate, to an absolute norm, already extant patterns where syllables that are strong in meaning and tone precede those that are weak in meaning and tone. Since it is not always possible to work with the sequence *Word Stem – Particle* (a number of words consist of more than one word-stem and grammatical rules call frequently for the juxtapositioning of two particles, e.g., numeral and case particles), also the combinations *Word Stem – Word Stem* and *Particle – Particle* gained acceptance. Their metrical position in a line is governed by the law of the predominance of the first syllable. This law stipulates that, because of the domination of genuine trochees, a metrically strong first syllable of a word-stem must prevail over the following word-stem, and a particle must prevail over the following particle.

The trochees organise the content of a verse in a way that the two syllables that form a trochee constitute a grammatical or syntactical unit. To step beyond a trochee is only allowed with words or grammatical forms that consist of more than two syllables,

rin po che lṅa: "five jewels"

rín po ché lṅa

and occurs practically never in multiple succession. The following metric construction is therefore *not* desirable:

rín po ché lṅa rnáms kyis

Even though this *passus* does not contain any illegal metric sequence, it disturbs the organisation of the trochee and causes confusion, since it suggests to divide the line into two dactyls.

rín po che lṅá rnams kyis

The trochee-sequence *Particle – Word Stem* is permitted only in exceptional circumstances and occurs usually in isolation. It is very rare and accounts for less than 0.5% of the trochees that I have examined. When it does occur, we have often a very close connection, in terms of content or grammar, between the preceding verse-foot and the verse-foot where the combination occurs.

śín rta lá gnas: "staying in the chariot"

srid gsum lá phan: "benefiting the triple world"

Apparently, it is the wider metric frame, accommodating four syllables per line, that softens the hardness of such combinations.

In addition to such particles, there are a number of other independent words that are considered to be metrically weak. These are words that are exclusively enclitic in application; that is to say, words that have to be placed behind their reference-word. They include, amongst other, the following six categories:

(1) Words of comparison, e.g., *ltar, 'dra, mtshuṅs, bźin*

(2) Adjectives indicating ownership, e.g., *bcas, ldan, 'byor, 'brel* and their negated counterparts, e.g., *'bral, med*

(3) Pronouns, e.g., *gaṅ, ci, de, 'di, su*

(4) Postpositions, e.g., *phyir, slad*

(5) Adverbs, e.g., *ces, ñid, tsam*

(6) Auxiliary and modal verbs, e.g., *dgos, 'gyur, 'byuṅ*

The metric weakness of these words manifests in their position in the quarter-verse: if they are placed on the *thesis* of a trochee, that is, on the first stressed syllable of a trochaic foot, they are just as rarely followed by a word-stem as the particles themselves; moreover, enclitic words may also follow upon each other or after a particle. The metric valence of the latter combinations is comparable to that of the *Particle – Particle* sequence. The particles *'aṅ*, *'am* and *'o*, the vocalic forms of the concessive particles, and the final particles of interrogative and statement sentences are usually not considered to be syllable-forming. That is to say, in metric terms, they do not possess the status of an independent syllable. In most cases, they are immediately joined, without the syllable-separating full-stop (*tsheg*), to the preceding syllable.

thób pa'aṅ gáṅ na

However, when necessary in exceptional circumstances, the statement and interrogative final particles may also be used syllabically. In this case, they are most commonly separated from the preceding syllable by the *tsheg*.

rtágs kyis brjód pa'ó

20.5 Auxiliary Means in the Formation of a Trochee Sequence

Since the word-order in a Tibetan sentence is not haphazard, realisation of a continuous trochee sequence requires additional measures. For this purpose, Tibetan authors often take recourse to the following four techniques.

(1) Omission of Syllables

If hindering the construction of a trochee, the following five types of particles, here enclosed by square brackets, may be omitted:

(a) Nominal Particles

yín [*pa'i*] *phyir chú bo tháms cad 'báb* |

(b) Plural Particles

ñí má'i 'ód zer [*rnams*] *śár ba ná* |

(c) Case Particles

gláṅ chen [*gyi*] *spyí bor myúr du 'géms* |

gcíg pu yín [*na*] *yaṅ kún las rgyál* |

(e) Final Particles

gcíg pu yín yaṅ kún las rgyál [*lo*] |

In addition, it is possible to omit major word- and sentence-components, such as diminutive and intensifying particles, or the relative and demonstrative pronoun in the construction of a relative-sentence.

phun tshogs for *phun sum tshogs pa*

tiṅ 'dzin for *tiṅ ṅe 'dzin*

myaṅ 'das for *myaṅ ṅan* (*las*) *'das* (*pa*)

(2) Contraction

yig mkhan is a contraction of *yi ge mkhan*

śog btaṅ: "to be without debt" is a contraction of *śo gam btaṅ*

Very many contractions that were originally rhythmically inspired have played a role in the process of word-formation. Careful examination of the Tibetan vocabulary is likely to produce hundreds of contractions. The laws of metrics discussed in this chapter stand in very close relation to the principles of word-formation.

(3) Expansion

The following three modes of expansion are frequently encountered in metric contexts.

(a) Expansion of the Vocalic Form of the Genitive Particle *-'i* to *-yi*

lha yi (twin-syllabic) for *lha'i* (single-syllabic)

(b) Expansion of the Vocalic Form of the Ergative Particle *-'s(a)* to *yis*

lha yis (twin-syllabic) for *lhas* (old form *lha'is*) (single-syllabic)

(c) Expansion of the Vocalic Form of the Terminative Particle *-r(a)* to *ru*

med pa ru (three-syllabic) for *med par* (twin-syllabic)

(4) Insertion of Expletives

We can distinguish four common types of expletives.

(a) The Isolation Particle *ni*

blo yis ni for *blos*

(b) The Numeral/Collective Particle *dag*

khyod kyi sku dag for *khyod kyi sku*

(c) The Inessive Particle *na* (after the Ergative and Terminative Particles)

byas pas na for *byas pas*

ji ltar na for *ji ltar*

(d) The Terminative Particle *su* (after the Elative Particle)

byas nas su for *byas nas*

If there is a metric requirement for two additional syllables, the lacking syllables may be supplied with the help of composite syllable-combinations such as *kyaṅ ni* or *dag ni* (following the pattern of *blo yis ni* for *blos*, see:

(4a)) The metric techniques listed in Section 20.5 (1–4) find frequent application and may occur in multiple combinations.

20.6 Caesura

The end of a quarter-verse may (but need not necessarily) coincide with a clear break in grammar, syntax and/or content. In addition to stanzas where the individual quarter-verses have such an explicit organising function, one also meets with cases where multi-syllabic words may extend from the end of one quarter-verse well into the beginning of the next quarter-verse. The syllable-number (which must always be constant) is here the single most important structuring principle, overriding both content and construction of the sentence.

A detailed exposition of the rules of metrics in Tibetan translation literature is found in Michael Hahn, *Jñānaśrīmitras Vṛttamālāstuti*, Wiesbaden, 1971, pp. 50–65.

kha 'byed pa: to unfold
śin rta: chariot
srid gsum: the triple world
glaṅ chen: elephant
spyi bo: crown of the head
myur du: fast, quickly
'gems pa: to kill, to destroy
myaṅ 'das (= mya ṅan las 'das): nirvāṇa
yig mkhan (= yi ge mkhan): secretary

Reading Exercise

khyim bdag dbyig pa can gyi le'u

Translate into English

Reading Exercise

Translate the following story into English:

།།ཕྱིམ་བདག་དཀྱིག་པ་ཅན་ཀྱི་ལེའུ།།

འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་ན། བཅོམ་ལྡན་འདས་མཉེན་ཡོད་ན་རྒྱལ་བུ་རྒྱལ་ཆེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་ཀྱི་ཀུན་དགའ་ར་བ་ན་བཞུགས་སོ། དེའི་ཚེ་ཡུལ་དེ་ན་བྲམ་ཟེ་ཕྱིན་ཅི་ལོག་ཤུ་ཀ་ཞེས་བྱ་བ་ཞིག་ཡོད་དེ། བྲམ་ཟེ་དེའི་རྒྱང་མ་དེ་རབ་དུ་མི་སྡུག་ཅིང་མིག་གཉིས་ཀྱང་མི་མཐོང་སྟེ། མི་མཐོང་བ་དེ་ལ་བུ་ཁོ་ནཱ་ཞིག་ཀྱི། བུ་མོ་བདུན་ཡོད་དེ། རབ་དུ་དགྱལ་ཁོང་སོ། བྲམ་ཟེ་དེའི་བུ་མོ་དེ་དག་ཀྱང་སོ་སོར་བཀྲ་མར་བཏང་སྟེ། ཕྱིས་མཁ་པ་དག་འདུས་ནས། བྲམ་ཟེ་དེའི་རྒྱང་མ་ཡང་ཁྲོས་པ་ཅིག་བྱམ་མོ་ཞེས་སྟེ། བུ་མོ་དང་། མཁ་པ་དག་འོང་བ་ལ་ཁྲོས་ནས་བུ་མོ་དག་ཀྱང་ཕྱིར་མཁ་ཁ་གཤེའོ། དེའི་ཚེ་ན་ཞིང་དག་ཀྱང་བཏ་རན་ནས། ཕྱིམ་མཚེས་ལ་བ་ཡང་ཞིག་བརྟན་ཏེ། ཞིང་ཐོག་དུ་སོང་སོང་བ་ཡས། ལེགས་པར་མ་བསྲུངས་པས་སྟོར་ཏོ། དེའི་ཚེ་ན་ཕྱིན་ཅི་ལོག་ཤུ་ཁས་འདི་སྐྱབ་དུ་བསམས་སོ། བདག་གིས་ཇོན་ཉེས་པ་ཅི་ཞིག་བྱས་ན། ཕྱིམ་དུ་འོངས་ན་ནི། ཆུང་མས་རྟག་དུ་སྐྱོ་ཞིང་བུམ་བདུན་དང་། མཁ་པ་རྣམས་ཀྱིས་འདུག་དུ་མི་སྟེར། དཔྱིམ་མཚེས་ཀྱི་བ་ཡང་བརྟན་ན་ནི། སྟོར་བར་གྱུར་ཏེ། བདག་གིས་བཙལ་ཀྱང་མ་རྙེད་ན། ཇི་སྐར་བྱ་སྐམ་མུ་ཅན་ཀྱིས་ཡི་སྡུག་སྟེ་འདུག་པ་ཡས། རྒྱང་མ་ནས་དེ་བཞིན་གཤེགས་པ་ཤིང་བྱང་ན་དབང་པོ་ཀུན་ཞི་ཞིང་བདེ་བར་བཞུགས་པར་མཐོང་ངོ་། བྲམ་ཟེ་དེས་འཁོར་བ་ལ་སྐྱོམ་ཚུགས་སུ་བཅས་ཏེ། རྒྱང་ཚད་ཀྱི་བར་དུ་བརྟགས་ནས་ཡང་འདི་སྐྱམ་དུ་བསམས་སོ། དགེ་སློང་ཁོ་ཀ་མ་ནི་རབ་དུ་བདེ་སྐྱིད་དོ། དེ་ལ་ཆུང་མས་སྐྱོ་བ་ཡང་མེད། བུ་མོ་ངན་པ་དང་། མཁ་པས་གཅོ་བ་ཡང་མེད། ཞིང་བཏ་རན་ཏེ་གྲང་བརྟེ་ཡང་མི་དགོས་ཏེ་ཆུ་ངན་མེད་དོ་སྐྱམ་བསམས་ནས། བཅོམ་ལྡན་འདས་ཀྱིས་དེའི་བསམ་པ་ཐུགས་ཀྱིས་མཁྱེན་ནས། དེ་ལ་འདི་སྐད་ཅེས་བཀའ་སྩལ་ཏོ། ཁྱོད་ཀྱི་བསམ་པ་བཞིན་ཏེ། ང་ཡང་ངེ་ཞིང་ཁ་ནས་ཕྱིན་ཅི་ལོག་ཤུ་ཁ་ཞེས་བྱ་བ་ཞིག་ཏུ་ཡོངས་སུ་གྲུབ་ཅིང་། ཕྱིས་ཀྱང་ཁྱོད་ཀྱི་ཞིང་ཁ་ནས་ཕྱིན་ཅི་ལོག་ཤུ་ཁ་ཞེས་བྱ་བ་ཞིག་ཏུ་ཡོངས་སུ་གྲུབ་ཅིང་།

བོས་བཅོམ་ལྡན་འདས་ལ་གསོལ་པ། ལེགས་སོ། བཅོམ་ལྡན་འདས་སེམས་ཅན་གྱི་དོན་མངོད་པ་བསམ་གྱིས་མི་ཁྱབ་བོ། བྱམ་ཅེ་འདིས་སྔོན་ལེགས་པ་ཅི་ཞིག་བགྱིས་ན། རེས་པའི་སྐྱེས་ཀུན་དང་བྲལ་ཏེ། རས་དཀར་པོ་གཅིར་མ་ལ་ཚོན་ཞེན་སྣ་བཟང་དགེ་བ་ལ་ཕན་པའི་དོན་ཐོབ་པར་ཐྱེར། བཅོམ་ལྡན་འདས་ཀྱིས་ཀུན་དགའ་བོ་ལ་བཀའ་སྩལ་པ། བྱམ་ཅེ་འདི་དང་ལྡན་འབའ་ཞིག་ངས་ཕན་བཏགས་ཏེ་བདེ་བར་བྱས་པར་མ་ཟད་ཀྱི། སྔོན་འདས་པའི་དུས་ན་ཡང་ལས་ཐ་ཀུན་ལས་ཐར་ཞིང་བདེ་བར་བྱས་སོ། ཀུན་དགའ་བོས་གསོལ་པ། འདས་པའི་དུས་ན་བྱམ་ཅེ་འདི་ཇི་ལྟར་བདེ་བར་མཛད་པ་རྒྱས་པར་བསྟན་དུ་གསོལ་ལ། བཅོམ་ལྡན་འདས་ཀྱིས་བཀའ་སྩལ་པ། ཁྱོད་ཤིན་དུ་ལེགས་པར་རྟོག་ཡིད་ལ་རྩངས་ཤིག་དང་། ཁྱོད་ལ་བསྟན་པར་ཐྱེའོ། ཀུན་དགའ་བོས་གསོལ་པ། དེ་བཞིན་དུ་ཐོས་པར་འཚལ་ལོ་ཞེས་གསོལ་པ་དང་། བཅོམ་ལྡན་འདས་ཀྱིས་ཀུན་དགའ་བོ་ལ་འདི་སྐད་ཅེས་བཀའ་སྩལ་ཏོ།།

སྔོན་འདས་པའི་བསྐལ་པ་གྲངས་མེད་ཚད་མེད་པའི་ཕ་རོལ་ན་རྒྱལ་པོ་མཛེས་པ་ཞེས་བྱ་བ་ཞིག་བྱང་སྟེ། ཚོས་བཞིན་དུ་སྲིད་ལྟོའོ། དེའི་ཚེ་ཡུལ་དེ་ན་བྱམ་ཅེ་དཔྱིད་པ་ཅན་ཞེས་བྱ་བ་ཞིག་འདུག་སྟེ། རབ་ཏུ་དགྱལ་ཁོངས་པ། བཟའ་བ་དང་བགོ་བ་མེད་པ་ཞིག་གོ དེས་ཕྱིམ་བདག་ཅིག་ལ་གླང་ཞིག་བརྟེས་ཏེ། ཕྱིན་པར་སྤྱོད་ནས་གླང་དེ་ཕྱེད་དེ་ཕྱིམ་བདག་དེའི་ཕྱིམ་དུ་སོང་བ་དང་། དེ་ནི་ཕྱིམ་བདག་ནི་ཟན་ཟ་སྟེ། དཔྱིད་པ་ཅན་ཐོས་གླང་དེ་ཕྱིས་ཐུག་ཏུ་བཏང་བ་དང་། གླང་སྐོ་གཞན་ཞིག་དུ་སོང་ནས་སྟོར་ཏོ། ཕྱིམ་བདག་དེ་ཟན་ཟོས་ནས་ལངས་པ་དང་། དེ་ནི་གླང་མ་མཐོང་ནས་དཔྱིད་པ་ཅན་ལ་གླང་ཅ་རེ་ཞེས་བྱས་པ་དང་། དེས་སྨས་པ། ཁྱོད་ཀྱི་ཕྱིམ་ཐུ་བཏང་ངོ་། ཁྱོད་ཀྱིས་འདི་གླང་བོར་ཐྱེས། གླང་སྐར་ཁྱིན་ཅིག་ཅེས་སྨས་པ་དང་། དེས་སྨས་པ། འགའ་མོར་རོ། དེ་ནས་དེ་གཉིས་འཁྱོགས་ཏེ་རྒྱལ་པོའི་ཐད་དུ་འདོང་དང་། དེས་འུ་བུ་ཅགས་ཀྱིར་ཤ་དང་ཁ་བཏང་ནས་འགྲུར་རོ་ཞེས་སྨས་ནས་དེ་གཉིས་དོང་བ་དང་། མི་གཞན་ཞིག་གི་རྟ་ཆོད་མ་ཞིག་བསོས་ནས། དེས་དཔྱིད་པ་ཅན་ལ་སྨས་པ། རྟ་ཆོད་མ་མ་བཏང་ཞེས་སྨས་ནས། དེས་ཏོ་ཞིག་བླངས་ཏེ་འཕངས་པ་དང་། རྟའི་ཀང་པ་ལ་པོག་ནས་ཀང་པ་ཚགས་གོ དེས་སྨས་པ། ཁྱོད་ཀྱིས་ངའི་ཁ་བསད་ཀྱིས། ངའི་རྟ་ཁྱིན་ཅིག་ཅེས་ཁྱིས་ཀྱང་ཁྱོད་ཀྱི་ཁ་སྨྱིན། དེས་སྨས་པ། ཚུར་ཤོག་རྒྱལ་པོའི་དྲུང་དུ་འདོང་དང་། དེས་འུ་བུ་ཅག་གི་ཞལ་ཆེ་གཅོད་དུ་འོང་ངོ་ཞེས་སྨས་ནས་དེ་དག་ཏོང་ཁ་བྱས་ཏེ། ཕྱིན་ཅི་ལོག་ཏུ་སོང་ངོ།། དེ་ནས་ཁྱོད་ཀྱི་ཁ་ཟས་ཀྱང་ཟ་ཞེས་ཁྱིས་ཀྱང་ཟ་ཞེས་ཁྱིས་ཀྱང་ཟ་ཞེས་ཁྱི

དེ་ལ་དབྱིག་པ་ཅན་གྱིས་ཆུའི་ཁའི་ཅི་ཙམ་ཞེས་དྲིས་པ་དང་། ཆུ་ཁའི་ཟབ་པོ་ཞེས་སྨོས་པ་དང་། སྟེང་ཆུར་ཕྱུང་སྟེ། སྟེང་དེ་མ་རྟེད་པ་དང་། དེས་དབྱིག་པ་ཅན་བཟང་ནས། ཁྱོད་ཀྱིས་ངའི་སྟེང་ཆུར་བསྐྱར་རོ། དེས་སྨས་པ། ངས་མ་བསྐྱར་རོ། ཚུར་ཤོག་ཆུལ་པོའི་དྲང་ལ་འདོད་དང་། དེས་ཀུ་བུ་ཅག་གི་ཞལ་ཆ་གཅོད་དོ་ཞེས་སྨས་ནས་དོང་ངོ་། དེ་ལྟས་ཆབ་ཚོང་གི་ཁྱིམ་དུ་སོང་སྟེ་ཚང་བསྐྱངས་ནས། ཚང་ཚོང་མ་དེ་ལ་བུ་ཕོ་ཞིག་བཙས་ཏེ། བུ་གོས་ཀྱིས་གཡོགས་ཏེ་བསྟལ་པ་ལས། དཔྱིད་པ་ཅན་དེའི་སྟེང་དུ་འདུག་པ་དང་། ཁྱེའུ་དེ་སྲོག་དང་བྲལ་བར་ཁྱོར་ཏེ། དེས་ཀུང་དཔྱིད་པ་ཅན་དེ་བཟང་སྟེ། ཁྱོད་ཀྱིས་ངའི་བུ་བསད་ཀྱིས། ངའི་བུ་ཁྱིད་ཅིག དེས་སྨས་པ། ངས་ནི་མ་བསད་ན། ཁྱོད་ཀྱི་བུ་ངས་ཇི་ལྟར་སྨྲིན། དེས་ཚུར་ཤོག་ཀུལ་པོའི་དྲུང་ལ་འདོང་དང་། དེས་འཁུ་ཅག་གི་ཞལ་ཆ་གཅོད་དོ་ཞེས་སྨས་ནས་དེ་དག་དོང་བ་ལས། གནས་གཞན་ཞིག་ན་ཤིང་ཤ་ཀོ་ཏ་ཀ་ལ་བྱ་རོག་ཅིག་འདུག་པ་དེས་དཔྱིད་པ་ཅན་དེ་མཐོང་ནས་གང་འཚོ་ཞེས་སྨས་པ་དང་། ང་ནི་མི་འཚོ་ན། འདི་དག་གིས་ང་ཁྱིད་དོ།. གང་དུ་ཁྱིད། ཀུལ་པོའི་དྲུང་དུའོ། འོ་ན་ཁོ་བོའི་ཕྱིན་ཞིག་ཀྱང་ཀུལ་པོ་ལ་བྱོས་ཤིག གནས་འདི་ཞེས་བགྱི་བ་ན། ཤིང་ཤོ་ཀ་ཏ་ལ་བྱ་རོག་ཅིག་འདུག་པ། བདག་ཤིང་གཞན་ཞིག་ཏུ་ཁྱེར་མ་ཐུབ་དུ་སྟན་ན། དེ་ཅིའི་ཕྱིར་ཞེས་དེ་སྨད་མཆིའོ་ཞེས་སྨོས་ཤིག དེ་ནས་ཡང་གནས་གཞན་ཞིག་ན་སྤྲུལ་ཞིག་གིས་མཐོང་ནས། ཐུ་མ་བཞིན་དུ་བདག་གི་ཕྱིན་ཡང་ཤེས་ཤིག བདག་ནམ་ཞུང་ནས་ཕྱིར་ཐུལ་བའི་ཚེ་ཀི་བདེ། སྐུར་འཇུག་པའི་ཚེ་སྤྱག་བསྡལ་ན། ཅིའི་ཕྱིར་དེ་ལྟར་ཁྱུར་ཅེས་ཞུས་ཤིག དེ་དག་དོང་བ་ལས་གནས་གཞན་ཞིག་ན་ཆུང་གིའོ་ན་སྤྲུལ་ཞིག་གིས་མཐོང་ནས། ཐུ་མ་བཞིན་དུ་ཁོ་མོའི་ཕྱིན་ཡང་ཞུས་ཤིག ནམ་ཁོ་མོའི་ཁ་མའི་ཕྱིམ་འདུག་པའི་ཚེ་ན་ཙོས་པོའི་ཕྱིམ་འདོད། ཙོས་པོའི་ཕྱིམ་ན་འདུག་པའི་ཚེ་ཁ་མའི་ཕྱིམ་འདོད་ན། དེ་ཅིའི་ཕྱིར་ཡིན་པ་ཞུས་ཤིག་ཅེས་སྨས་ནས། དེ་དག་དོང་བ་ལས། ཀུལ་པོའི་དྲུང་དུ་ཕྱིན་པ་དང་། དེ་དག་ཀུལ་པོའི་ཀང་པ་ལ་མཁོ་པོས་ཕུག་ལྷའུ་ཏེ་ཕྱོགས་གཅིག་ཏུ་ལོངས་དོ། དེ་ནས་ཀུལ་པོས་དེ་དག་ལ་ཁྱོད་ཅི་ལ་འོངས་ཞེས་དྲིས་པ་དང་། དེ་དག་གིས་དབྱིག་པ་ཅན་དང་ཁྱིམ་བདག་རྣོད་པ་དེ་དག་ཐམས་ཅད་སྨས་པོ། ཀུལ་པོས་དབྱིག་པ་ཅན་ལ་སྨས་པ། ཁྱོད་ཀྱིས་གྲང་བརྟས་སམ། བརྟས་སོ། འོ་ན་ཕྱིར་བྱིན་ནམ། ཁྱིམ་བདག་གིས་མཐོང་བར་བྱིན་ཏེ། ཁས་ནི་མ་བཏང་ངོ་། ཀུལ་པོས་སྨྲས་པ། དབྱིག་པ་ཅན་འདིས་གྲང་ཕྱིར་བྱིན་ཏེ་མ་སྨས་པས་ན། ཁྱེ་ཆོད་ཅིག ཁྱིམ་བདག་ཀྱང་གྲང་འོངས་པར་མཐོང་ཡ་མཚན་ཆེ་ཞིང་ཁྱོད་ཀྱིས་ཀང་པ་ཐམས་ཅད་ཀྱང་ཁ་ཟས་ཤིག དེ་ནས་ཁྱིམ་བདག་གིས་མཐོང་བར་བྱིན་ཏེ། ཁས་ནི་མ་བཏང་ངོ་། ཀུལ་པོས་དབྱིག་པ་ཅན་ཁྱོད་ཀྱིས་ཀང་པ་ཐམས་ཅད་ཀྱང་ཁ་ཟས་ཤིག ཅེས་སྨས་པ། དབྱིག་པ་ཅན་འདིས་གྲང་ཕྱིར་བྱིན་ཏེ་མ་སྨས་པས་ན། ཁྱེ་ཆོད་ཅིག ཁྱིམ་བདག་གིས་མཐོང་བར་བྱིན་ཏེ། ཁས་ནི་མ་བཏང་ངོ་། མི་ཅིག་གིས་ཁྱོད་ཀྱི་གྲང་སྲོག་ནས། ཁྱོད་ཀྱིས་ཀང་པ་ཐམས་ཅད་ཀྱང་ཁ་ཟས་ཤིག ཅེས་སྨས་པ། དབྱིག་པ་ཅན་འདིས་གྲང་ཕྱིར་བྱིན་ཏེ་མ་སྨས་པས་ན། ཁྱེ་ཆོད་ཅིག ཁྱིམ་བདག་གིས་མཐོང་བར་བྱིན་ཏེ། ཁས་ནི་མ་བཏང་ངོ་། མི་ཅིག་གིས་ཁྱོད་ཀྱི་གྲང་སྲོག་ནས། ཁྱོད་ཀྱིས་ངའི་བུ་བསད་ཀྱིས། ངའི་བུ་ཁྱིད་ཅིག ཅེས་སྨས་པ། ངས་ནི་མ་བསད་ན། ཁྱོད་ཀྱི་བུ་ངས་ཇི་ལྟར་སྨྲིན། དེས་ཚུར་ཤོག་ཀུལ་པོའི་དྲུང་ལ་འདོང་དང་། དེས་འཁུ་ཅག་གི་ཞལ་ཆ་གཅོད་དོ་ཞེས་སྨས་ནས་དེ་དག་དོང་བ་ལས། གནས་གཞན་ཞིག་ན་ཤིང་ཤ་ཀོ་ཏ་ཀ་ལ་བྱ་རོག་ཅིག་འདུག་པ་དེས་དཔྱིད་པ་ཅན་དེ་མཐོང་ནས་ཤིང་ཤ་ཀོ་ཏ་ཀ་ལ་བྱ་རོག་ཅིག་འདུག་པ་དེས་དཔྱིད་པ་ཅན་དེ་མཐོང་ནས།

བདག་གིས་རྟོག་བྱང་ཤེས་ཏེ་འཕངས་པས་རྟ་གྱམ་མོ། ཆུལ་པོས་སྨས་པ། རྟ་བདག་གིས་རྟ་མ་བཏང་ཞིག་ཅེས་སྨས་པས། རྟ་བདག་ནི་ཁྱེ་ཆོད་ཅིག དབྱིག་པ་ཅན་ནི་དོ་འཕངས་པས་ལག་པ་ཆོད་ཅིག མི་དེས་སྨས་པ། གཅིག་ཏུ་ན་བདག་གི་རྟ་བསད། གཉིས་སུ་བདག་གི་ཁྱེ་བཅད་པ་བས་དབྱིག་པ་ཅན་ཆུལ་བར་ཐུང་བྱོས། ཤིང་མཁན་གྱིས་སྨས་པ། དབྱིག་པ་ཅན་གྱིས་བདག་ལ་ཆུའི་གཏེར་ཅི་ཙམ་དུ་ཟབ་ཅེས་དྲིས་པས། ཁ་ནས་སྐེའུ་ཕོགས་པ་ཆུར་ཡྱང་ངོ་ཞེས་གསོལ་པ་དང་། ཆུལ་པོས་སྨས་པ། ཇས་ཅི་འཕྱེར་ཡང་ཕྱག་པ་ལ་བཀུར་བར་རིགས་ཀྱི་ཁ་ནས་ཕྱེར་བས་ཤིང་མཁན་གྱི་མདུན་སོ་གཉིས་ཆོག་ཅིག དབྱིག་པ་ཅན་ནི་ཆུ་གཏེར་ཟབ་བམ་ཞེས་དྲིས་པས་ཁྱེ་ཆོད་ཅིག ཤིང་མཁན་གྱིས་སྨས་པ། གཅིག་ཏུ་ན་བདག་གི་རྩ་བཅག་པ་བས་དབྱིག་པ་ཅན་ཆུལ་བར་ཐུང་བྱོས། ཆང་ཆོང་མས་སྨས་པ། དབྱིག་པ་ཅན་གྱིས་བདག་གི་བྱ་བསད་དོ། དབྱིག་པ་ཅན་གྱིས་སྨས་པ། བདག་ངལ་བས་ཆང་སྐྱོང་དུ་མཆིས་པས་སྐན་ལ་མ་བཙུས་པར་སྐན་ལ་འདུག་པས། འོག་ན་བྱ་མཆིས་པར་མཆོར་ཏེ་བྱ་གྱམ་མོ། ཆུལ་པོས་སྨས་པ། ཆང་ཆོང་མ་ཁྱོད་བྱ་གོར་བསྟལ་ལ་གོས་ཀྱིས་མི་མངོན་པར་གཡོགས་པས་ཟེས་སོ། དབྱིག་པ་ཅན་ཁྱོད་སྐན་ལ་མི་རྟོག་པར་འདུག་པ་ཡང་ཉེས་ཀྱིས། དབྱིག་པ་ཅན་ཁྱོད་ཁྱོར་ཁྱོས་ལ་བྱ་ཡོད་པར་ཁྱོས་ཤིག་ཅེས་སྨས་སོ། ཆང་ཆོང་མས་སྨས་པ། གཅིག་ཏུ་ན་བདག་གི་བྱ་བསད། གཉིས་སུ་ན་བདག་གི་ཁྱོར་ཁྱས་པ་བས་དབྱིག་པ་ཅན་ཆུལ་བར་ཐུང་བྱོས། ཐ་གུ་པའི་ཆུང་མས་སྨས་པ། དབྱིག་པ་ཅན་ཀྱིས་བདག་གི་ཁྱོ་ལ་ཀྱམ་མོ། དབྱིག་པ་ཅན་ཀྱིས་སྨས་པ། བདག་ལ་དགྱ་མང་བས་འཇིགས་ཏེ་རྟེག་པ་ལས་བཚལ་ནས་བྱོས་པ་ལས། ཨག་ན་མི་ཡོད་པ་མ་མཐོང་སྟེ་ཀྱམ་མོ། ཆུལ་པོས་སྨས་པ། སོང་ལ་འདི་ཉིད་ཁྱོད་ཀྱི་ཁྱོར་ཀྱིས་ཤོག དེས་སྨས་པ། གཅིག་ཏུ་ན་བདག་གི་ཁྱོ་བསད། གཉིས་སུ་ན་འདི་བདག་གི་ཁྱོར་ཁྱས་པ་བས་དབྱིག་པ་ཅན་ཆུལ་བར་ཐུང་བྱོས། དེ་དག་སོ་སོ་ནས་ཞལ་ཆེ་བཅད་དེ། དབྱིག་པ་ཅན་ལ་ཡུས་ཐྱིན་ནས་ཉེས་པ་ཀུན་ལས་ཐར་ཏོ། ཆུལ་པོ་དེ་ལས་ཡང་བྱང་མེད་གཉིས་ཤིག་བྱ་གཅིག་ལ་བཙོང་དེ། ཆུལ་པོ་བློ་མས་པས་བཟུང་སྟེ་ཁྲིད་ཅིང་ཆི་བ། སྐྱལ་ཞིག་འཕྱིན་དུ་འདི་

སྐད་ཅས་མཆིལ། བདག་ཉང་བུ་ནས་ཕྱིར་འབྱང་བའི་ཚེ་ནི་བདེ། སྒར་འཇུག་པའི་ཚེ་ནི་ཐུག་བསྡུལ་ན། ཅིའི་ཕྱིར་དེ་ལྟར་ཐུར་པ་ཞུས་ཤེག་ཅས་མཆིལ། རྒྱལ་པོས་སྨས་པ། སྨྲལ་དེ་ལ་ཁྱོད་ཀྱིས་འདི་སྐད་ཅས་ཀྱིས་ཤིག ཁྱོད་མི་ཁྲོ་ཞིང་བཀྲིས་པས་ཁུང་ནས་འབྱང་བའི་ཚེ་ནི་བདེའོ། ཕྱིར་སྨྲང་ནས་ཁ་ཟས་མང་དུ་ཟོས་ལ་བྱ་རྣམས་ཀྱིས་བཅོས་པས་ཁྱོད་ཁྲོས་ཏེ་སྐྱོམ་པོར་ཀྱང་པས་བསླར་འཇུག་པའི་ཚེ་ཁུང་ལ་ཐོགས་ནས་ཐུག་བསྐལ་ལོ་ཞེས་ཀྱིས་ཤིག ཁྱོད་ཀྱིས་ད་སྐྱེ་ཁ་ཟས་ཀྱི་ཚོད་ཤེས་ལ་མི་ཁྲོ་ན། ཇི་ལྟར་ཕྱིར་འབྱང་བ་དང་འདྲ་བར་བདེ་བར་འཇུག་གོ་ཞེས་སྐྱོས་ཤིག དེ་ནས་ན་ཚུང་མ་གཞོན་ནུའི་ཕྱིན་སྐྱས་པ་དང་། རྒྱལ་པོས་སྨས་པ། ན་ཚུང་མ་གཞོན་ནུ་དེ་ལ་ཁྱོད་ཀྱི་ཕ་མའི་ཁྱིམ་ན་མཚལ་བོ་ཞེག་འདུག་སྟེ། ནམ་ཡོས་པོའི་ཁྱིམ་ན་འདུག་པའི་ཚེ་ན་མཚལ་བོ་ལ་ཆགས་པས་ཕ་མའི་ཁྱིམ་དུ་འཁྱོད་དོ། ནམ་ཕ་མའི་ཁྱིམ་ན་འདུག་པའི་ཚེ་ན་མཚལ་བོ་ལ་སྐྱེ་སྟེ་ཁྱོ་ལ་ཆགས་པས་ཡོའི་ཁྱིམ་དུ་འཁྱོད་དོ་ཞེས་ཀྱིས། གནས་གཅིག་སྒོང་ལ་གཅིག་ལེགས་པར་ཟྭངས་ཤིག་དང་། དེ་ཕྱི་བྱའི་གནོད་པ་མེད་པར་འཁྱར་རོ་ཞེས་སྨོས་ཤིག། གནས་གཞན་ཞིག་ན་ཤིང་ཤ་ཀོ་ཀ་ཀ་ལ་བྱ་རོག་ཅིག་འདུག་པའི་ཕྱིན་སྨས་པ་དང་། རྒྱལ་པོས་སྨས་པ། ཤིང་དེའི་འོག་ན་གསེར་ཡོད་པས་ཁྱོད་ཀྱི་སྐད་སྟན་པ་ཡིན་ནོ། ཤིང་གཞན་ཀྱི་རྩང་ན་གསེར་མེད་པས་སྐད་མི་སྟན་ནོ་ཞེས་ཀྱིས་ཤིག རྒྱལ་པོས་དབྱིག་པ་ཅན་ལ་སྨས་པ། ཁྱོད་ལ་རེས་པ་མང་དུ་སྨྲང་ཡང་ངས་བཏང་ངོ་། ཁྱོད་ནི་དབུལ་ཡོངས་ཀྱིས། ཤིང་གི་འོག་ན་གསེར་ཀྱི་གཏེར་ཡོད་པ་ཤོས་ལ་ཁྱེར་ཅིག ངྷིག་པ་ཅན་ཀྱིས་རྒྱལ་པོས་བཟློ་བ་བཞིན་དུ་སོ་སོའི་ཕྱིན་ཡང་བཟློ་ནས་ཤིང་དྲང་ནས་གསེར་ཡང་ཕྱུང་སྟེ་ཁྱེར་ཏོ། དེ་ཕྱིན་ཆད་སོ་ཆོས་རྒྱས་ནས་ཅས་ཀྱང་མི་བྱེལ་ཏེ་ཆོ་ཅིག་དུ་ཕྱག་ཅིང་བདེ་སྐྱིད་པར་གྱུར་ཏོ།

ཀུན་དགའ་བོ། དེའི་ཚེ་དེའི་དུས་ན་རྒྱལ་པོ་མཛེས་པ་དེ་ལ་གཞན་དུ་མས་མས་ཤིག དེ་ནི་དཔྱང་ཡིན་ནོ། དེའི་ཚེ་དེའི་དུས་ན་བྲམ་ཟེ་དབྱིག་པ་ཅན་དེ་ནི་བྲམ་ཟེ་ཕྱིན་ཏེ་ལོ་ཀྲ་ཤ་ཡིན་ནོ། ངས་ཐོན་ཡང་སྐྱག་བསྐལ་ཐམས་ཅད་ལས་ཐར་པར་བྱས་ཏེ་རིན་པོ་ཆེ་ཅིན་ནས་བདེ་སྐྱིད་པར་བྱས་སོ། ང་མངོན་པར་སངས་རྒྱས་ནས་ཀྱང་སྐྱག་བསྐལ་ལས་ཐར་བར་བྱས་ཏེ་ཟད་མི་ཤེས་པའི་ཚེས་རིན་པོ་ཆེའི་ཁའེར་ཅིན་ཏོ། བཅོམ་ལྡན་འདས་ཀྱིས་དེ་སྐད་ཅས་བཀའ་སྩལ་ནས། ཚེ་དང་ལྡན་པ་ཀུན་དགའ་བོ་དང་ལགོར་མང་པོ་བཅོམ་ལྡན་འདས་ཀྱིས་གསུངས་པ་ལ་རྗེས་སུ་ཡི་རང་ནས་མངོན་པར་དགོངོ།།

།ཕྱིམ་བདག་དབྱིག་པ་ཅན་ཞེས་བྱ་བའི་ལེའུ་སྟེ་སུམ་ཅུ་དགུ་པའོ།།